

The Baptist Record

"THY KINGDOM COME"

Jackson, Miss., August 3, 1939

NEW SERIES
VOLUME XLII No. 31

THE BAPTIST WORLD ALLIANCE By A. L. Goodrich

The Roll Call of the Nations

Thirty thousand strong, from the four corners of a strife-torn world, Baptists gathered in Atlanta to open the World Alliance, some reporting gains, and others relating touching stories of religious persecution.

When the afternoon and evening reports had been given, thousands of the messengers gathered from 60 nations lingered to hear the combined negro choirs of Atlanta sing the mellow spirituals in a sort of soothing lullaby. The description of singing in heaven by the countless thousands as related in Revelation came nearer earthly realization when these natural born singers sang than ever before. They sang old favorites, such as "Study War No More," "I Want to Be a Christian in My Heart" and "Swing Low, Sweet Chariot."

Tender and touching were many of the reports. High points of interest came with the German and Czechoslovakian reports given by Rev. Paul Schmidt and Dr. H. Prochazka.

Dr. Prochazka in quiet tones yet firmly told the Alliance: "I have come from a land that was a year ago my country was an island of peace in Central Europe. Since then it has passed through the storm of changing time. Every Baptist in my country wants to serve the Lord to the fullest extent. . . ."

Rev. Schmidt, unable to speak English used an interpreter, saying: "My English isn't good. Although I cannot understand the speeches, I do understand the spirit."

Expressing gratitude for the blessings brought by the World Alliance in Berlin in 1934, he painted a bright picture of German Baptists under the Nazi regime.

According to Pastor Schmidt, in the past year German Baptists have gained 15 churches, 35 pastors and 10,000 new members.

He said the German people preach the Gospel as they have always preached it. For this privilege we thank God with full hearts."

Pessimistic was the Italian report brought by Rev. Manfred Rouche who said:

"We are a small body in Italy. We are under the strong pressure of the Roman Catholic Church. We have official permission to worship freely, but we cannot always do it because of this strong pressure.

We are small and they are strong. And yet they are afraid of us. Throughout the last three years they have had anti-Protestant meetings. Baptists were called the Public Danger No. 1—the Yellow Danger. But we see through our difficulties. We see through the open hostility of our people. We see a glorious day coming for the Gospel, for Italy and ourselves. We see this because we cannot believe that God isn't doing something for us in Europe."

Religious persecution is still practised in Rumania according to Rev. Pascu: "We of Rumania have transformed our homes into churches, through necessity. When stopped we have used our prisons as churches. We have felt the strong comforting arm of the Almighty God. The Baptists of Rumania are loyal to our country, but they want to remain loyal to their Christ and they will remain so, regardless of what happens."

Clad in a colorful costume somewhat like the pictures we have seen of Spanish bull fighters,

Rev. A. Maucicio of Portugal used an interpreter to tell the audience that the Baptists of Portugal have the ideal of "one world kingdom of Jesus Christ."

Two young women stood by Rev. A. Eglitis of Latvia as he answered the roll call. Each one was clad in native costume. Through an interpreter he said:

"I am pleased to thank the American brethren for the help they have extended to our Baptist Seminary."

"We are a country fortunate to remain on the face of the earth after the last year. By the grace of God we are a free republic. Our nation is not a big one, it has but 2,000,000 people. Eighty years ago the first Baptist pioneers began. Today we have about 25,000 Baptists and we look forward to great progress."

Reporting for Great Britain and Ireland, Principal P. W. Evans said, "We are proud to come from a land where the Baptist World Alliance was born. We have met a shining success since the last Alliance. Our people are increased among the faithful and have shown increased generosity."

For Hungary, Rev. B. Udvarnoki who had the good fortune to marry a Mississippi girl, reported: "We Hungarian Baptists are not encouraged. We live in a place where a hierchial church system discourages democracy and the separation of church and state."

The most discouraging message came from Russian Baptists. But it had to come from a representative living in America. No Russian Baptist could come. Rev. T. V. Neprash in a voice indicating much feeling, said: "I am not the representative of anyone. No religious meetings of any kind have been allowed in Russia for the last 15 years. Churches have been closed, Bibles have been burned and smuggling Bibles is punishable by death. Baptists meet in secret, the Russian government contends it has destroyed 'the earthly kings' and is now swinging the hammer at the 'Heavenly Kings', but they swing in vain."

"Does religion still exist in Russia? Yes; Christians in Russia live and increase, not through their own strength, but that which comes from Heaven. Spiritual hunger in Russia is ten times stronger than ever before—hunger of Russian masses for spiritual substance."

Peace and progress was the note of Rev. E. G. Wang, speaking for Norway, who said: "We love our Lord and believe in the future of Baptists as the means of bringing Christ to men."

Dr. F. W. Simolet spoke for Cameroons, Africa. He said: "Thousands of us have been led from darkness to light. We thank God for the missionaries and teachers who have brought us the blessings."

Dressed in what he called native costume but what looked like a glorified kimono with lots of ornaments, Tanimola Ayorinde, messenger from Nigeria brought "Greetings from thousands of Baptists in Nigeria." "Thanks to missionaries, who are Christianizing our people. The first missionaries arrived in Nigeria in 1849 and since then 150 others have come, and their foundation of missionary work has not been in vain. We have 290,000 Christians today and 21,214 of them are Baptists. His closing plea was that Baptists "fling forth the banner of Christ."

Saw San Po Thin said he felt at home, as the blazing sun made it just about as hot as it was

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"THE BAPTIST MESSAGE AND MISSION FOR THE WORLD TODAY"

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Presidential Address of

Rev. Geo. W. Truett, D.D., LL.D.

of Dallas, Texas, at the Baptist World Congress in Atlanta, Ga., Sunday Afternoon, July 23, 1939.

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As Baptists from around the encircling globe are gathered in the beautiful, forward-looking and nobly hospitable city of Atlanta, in the Sixth Session of the Baptist World Congress, surely gratitude deep and joyful is in all our hearts, when we recall the grace of God bestowed upon our world-wide Baptist fellowship, during the thirty-four years of the life of the Baptist World Alliance. We are here from five continents, and from some sixty different nations. These messengers of good will are here from the Far East—from India and Burma, and China and Japan; from Australia and New Zealand; from Africa and South America; from practically all the countries of Europe, except Russia, and even that great land will be represented by some of her exiled sons. We are here from Canada and Alaska, and Central America and Cuba, and from the Islands of the Seas. We are here from the United States, North, South, East and West.

One may well wonder whether there has ever assembled on this Continent a more significant religious gathering than is this Congress. The Baptist communion is the largest Free Church communion in the world, numbering between twelve and thirteen million adult members, not including Russia and some other sections where recent statistics are lacking. The Baptist family is by far the largest non-Catholic communion in the United States, her churches numbering more than ten million members. Included in this large company are between three and four million Negro Baptists, whose remarkable growth in numbers and in glorious achievements, let me say to our fellow Baptists from other lands, will forever stand out as epic chapters, in the regilious life of America.

All these Baptists here assembled, and the millions of Baptists represented by these messengers, we would fervently salute with Paul's benediction: "Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. I thank my God always on your behalf for the grace of God which is given you by Jesus Christ." Nor would we stop with our salutations to our fellow Baptists, but we would also say with Paul, to our fellow Christians of every name and land: "Grace be with all them who love the Lord Jesus Christ in sincerity."

It is especially gratifying to us all that so many missionaries, from lands near and far, are here with us in this Congress. They are our most honored messengers. The largest and best contribution made to the missionary cause is the missionary. More important than all our gifts in money, important as these are, are the lives of the missionaries. The paramount benefactors of the world today are not those who add to life's quantity, but those who add to its quality. Well does our Master say: "A man's life consisteth not in the abundance of the things which he possesseth." What money gift to missions could compare with the life of the missionary, William Carey? Or with the lives of Adoniram Judson,

(Continued on Page 6)

Sparks and Splinters

Dr. A. B. Wood of Forest will spend a part of his August vacation attending the Mars Hill Retreat for Ministers in North Carolina.

Editor L. L. Gwaltney of Alabama has out a new book, *Heralds of Freedom*, which promises to have wide circulation and do much good.

Rev. Montague Cook of Brewton, Ala., goes to Southside Church, Montgomery, succeeding Rev. W. L. Cooper who went as a missionary to Argentina.

This week Pastor W. H. Wood is in a meeting in Fannin with Rev. H. H. Bethune assisting. Next week he preaches in the meeting at Pulaski, Scott County.

Dr. J. B. Quin will celebrate his sixth year at Summit August 13. He recently declined a call to another inviting field, at the solicitation of the church at Summit.

Pastor E. I. Farr had Rev. Howard Spell with him in a good meeting at Summerland. A census had been taken and good preparation had been made. The work was thorough and the Lord added his blessing.

Pastor D. W. Moulder welcomed eight new members at Bulah Church, Polkville, in a meeting in which Evangelist Otis Perry preached, and R. T. Moulder led the singing. Seats had to be brought from the school house and a nearby church to accommodate the crowds that came. The church has recently built a new house. Two months ago four were baptized.

This from *The Watchman-Examiner*: There are those who would have Northern and Southern Baptists unite. Why should they? Who can say they are apart? They are both members of the same denomination. The fact that we have two Conventions is not division. There are plenty of Northern Baptists who think we ought to have three distinct Conventions in the North. If this came to be, we would still be one denomination.

Pastor H. J. Goodwin writes in the *Religious Herald* of a good young people's revival in First Church, Suffolk, Va., led by Prof. Chester Swor. The whole church was helped, a number of people were baptized and hundreds rededicated themselves to the service of Christ. Just previous to this Prof. Swor had held a similar meeting in First Church of Norfolk, with all the B.T.U.'s in the city cooperating. The report from Suffolk speaks highly of the services of Mr. and Mrs. W. J. Work who went from Brookhaven a year ago.

There is much to distress us in the present world situation. Men and nations seem to have gone mad and the forces of greed and rapacity have been loosed, often upon people who gave no provocation. But our faith must take the longer view. The Lord tells us in his word that "Surely the wrath of man shall praise thee." Some way all this fearful havoc among the nations will work out in the end for the redemption of a ruined world. We may not be able to save civilization, but we will rejoice if God saves men.

Dr. Paschal helpfully discusses the question of religious broadcasting in several editorials in the *Biblical Recorder*. He deals with the difficulties and the possibilities of the radio in preaching. There is a revealing quotation from a former secretary of the Federal Council of Churches in America, which shows the vicious and narrow spirit of that organization. This is what the secretary said: The Federal Council is now surveying the entire field throughout the country, and is signing up all available stations to carry their programs. . . . Fifty or more regional stations will be signed up with iron-clad contracts obliging them to use the Federal Council religious programs and none other. In the future no denomination or church will be able to secure any time whatever on the air unless they are willing to pay prohibitively high prices for periods of broadcasting time.

Pastor W. E. Hardy reports a successful Vacation Bible School at Scooba, also a fine meeting in which he was aided by Dr. R. B. Gunter. Brother Hardy is honored in being asked to preach the Centennial sermon at Bethel Church, Newton County, in the community where he grew up.

Dr. A. B. Wood, pastor at Forest is pleased that the plans for an educational annex are going forward. The Sunday school and all departments of the church have made it necessary to enlarge the equipment. In two years there has been a net increase of 113 in the membership. It is now believed that work will begin on the annex about September 1.

We had another great day in Pontotoc Baptist Church yesterday—289 were in Sunday school. House filled for preaching services. Compelled to use balcony and Sunday school rooms for night service. Four additions, two of them by baptism and two by letter. Baptized 37 at the close of the evening service. Pray for us. We need it now more than ever.—B. B. Hilbun.

Did you read the tabulated report in last week's Record of the contributions made by our churches in Mississippi for missions in the last six months? You doubtless found some surprises. Among these was the fact that some churches do not appear at all. Another is that some churches with outstanding pastors just did get in. But taking it as a whole it was probably the best report we have had for a long time. If we have a genuine revival in our churches, and we have in many of them, it ought to show in our increased concern for the saving of the whole world, and in enlarged contributions made for this purpose. If your church did not appear in the list and it was omitted by mistake, write to Secretary D. A. McCall. And if it was not a mistake, there is opportunity to make it up in the coming weeks.

It is still true today as when it was written 1900 years ago, "the things which cannot be shaken" will remain, abide forever. Hospitals and schools and church houses in China have been destroyed, but the spirit which produced them and the faith which they awakened in the hearts of the Chinese continues and will continue. Those who visit in China today, or work there testify to the faith and faithfulness of men and women who have been saved by the gospel which the missionaries preached. You may destroy a house or an institution but you can't destroy faith, and you can't kill an idea, nor the truth. The things which are spiritual are eternal.

We are sorry not to have gotten in last week's Record some account of the meeting being conducted in the southern part of the city of Jackson. Brother Percy Cooper and his wife, who are students in the Baptist Bible Institute of New Orleans have secured a tent by aid of the Baptist Mission Union of Jackson, pitched it on a vacant lot and have been holding services every night. There are many unaffiliated Baptists in that part of the city, and quite a number who have strayed off to another denomination. A census reveals that there are many unsaved people in the community. They are attending in large numbers. Already the Baptists are talking of organizing a church, for which there is plenty of room and great need.

Speaking of union between Northern and Southern Baptists Dr. C. E. Maddry says in the *Baptist and Reflector*: There are several reasons why I am utterly opposed to any kind of union with our Northern Baptist brethren. One is geographical. . . . Another is that such a union would make for inefficiency. . . . Also, the liberal tendencies regarding doctrine on the part of many Northern Baptists would make organic union impossible. I am wholly and unalterably opposed to organic union with any group on earth except on the basis and teaching of the New Testament. Now that sounds better than what was said in the "Commission" about the advantage of being known as "American Baptists," rather than as Northern and Southern Baptists.

The Daily Vacation Bible School held at Pine Grove Baptist Church, Ellisville, Miss., was a success in every way. Good work done. There was an enrollment of 74, average attendance 63.—Mrs. J. C. Martin, Principal.

A member writes from Hickory Ridge Church, Rankin County: "Just closed our annual revival. God answered our prayers, and gave us a great revival. Rev. C. W. Thompson of Liberty helped Pastor C. W. Talbert. One addition to the church. The attendance was good. Brother Talbert is doing a great work in our church and community."

The Daily Vacation Bible School at Sharon Church started with great interest. There was an enrollment of thirty-six in the school with an average attendance of thirty. There were two departments, Primary and Junior. At the close of the school the children enjoyed a picnic.

There were 147 who were graduated from Moody Bible Institute this summer, the largest class in its 50 years. Twenty-one of these expect to go as foreign missionaries. There were 3000 students enrolled last year, and nearly 13,000 made profession of faith under their ministry.

From the *Baptist Courier* of South Carolina we learn that Dr. W. H. Morgan has resigned as vice-president of Coker College in Hartsville, S. C. He was formerly pastor of First Church, Vicksburg, also at Brookhaven and at Shaw. We hope he comes back home. The *Courier* says he has rendered valuable service to Christian Education.

Dr. Earl V. Pierce, recently President of the Northern Baptist Convention and for fourteen years pastor of Lake Harriet Church in Minneapolis has given up the pastorate and will give his time to holding Bible Conferences. Those who heard Dr. Pierce at the Southern Baptist Convention were greatly pleased with his manifest loyalty to the Book.

Rev. Melvin T. Wilson has resigned at Bowen Memorial Church in Harrison County to accept a call to Mer Rouge and Oak Ridge Churches in Louisiana. At Bowen Memorial Church the Vacation Bible School enrolled 40, and there were nine additions to the church by baptism. He is well pleased in his new field where the people gave him a fine reception and a "shower." Church attendance is increasing and plans are on foot for an addition to the Sunday school plant.

Here is a warning note from the *Watchman-Examiner* when speaking of the grave questions which the Northern Baptist Convention is facing: "There is also the terrific crisis in our denominational college situation. For years the Board of Education has been confronting Northern Baptists with the fact that unless greater interest was manifest, some of our colleges could not continue. The warning is about to become a fact. We have been tragically negligent in our stewardship of Christian Education."

The Vacation Bible School at Van Winkle Church, Jackson, was beyond all expectations, under the leadership of Miss Perla Mae Green, and the fine cooperation of Mrs. Mize, Miss Mertis Foster, from the First Church, and Misses Electra Warren and Evelyn Broadway of Calvary Church. Total enrollment 110; average attendance 68. The offering of \$7.45 was sent to the Orphanage. A new spirit and a fine increase in Sunday school the following Sunday.—E. J. Blackford, Pastor.

From the *Invitation Committee* comes an announcement of the Centennial Celebration of the Starkville Baptist Church. The committee is Drs. B. M. Walker, J. M. Langston and J. D. Ray. This is an event not only in the life of a great church but of many who have interests in this church. A hundred years of service in the Kingdom, with blessings abounding through all the years. An excellent program has been arranged, with Presentation of the Churches History by Dr. Walker as the special feature of the morning. In the evening Pastor J. D. Ray will give a reume of 22 years of service, nearly one-fourth of the churches history. There are many names of honored and beloved men and women to be included among those who have served here.

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Thursday, August 3, 1939

Program For Southern Baptist Participation In "The Nation-wide Evangelistic Crusade For 1940"

I. STATEMENT

The report for 1938 shows that Southern Baptists have had an unprecedented year in evangelistic gains. We are profoundly grateful to God for the 256,814 who were won to Christ and were baptized into church membership. These blessings from God encourage us to go forward with renewed prayer, personal witnessing, and evangelistic preaching.

The Southern Baptist Convention in Oklahoma City commissioned Dr. L. R. Scarborough, president of the convention, and Dr. Roland Q. Leavell, superintendent of evangelism of the Home Mission Board, to enlarge and intensify the evangelistic emphasis which they have been promoting in cooperation with the various South-wide, state-wide and association-wide agencies.

Following the recent meeting of the Southern Baptist Convention, Drs. Scarborough and Leavell attended a meeting in Chicago in which representatives of twelve organized Baptist bodies of the United States were present. Each representative agreed to present to his convention some recommendations similar to those following herein, as a basis for a cooperative, national-wide Baptist evangelistic crusade for the coming year. It is understood and agreed that each national Baptist group will organize their own forces and promote their own evangelistic program without any super-machinery being set up to direct the movement of all the bodies.

In the light of the above, we make the following suggestions.

II. SUGGESTIONS

1. NAME:

"The Nation-Wide Baptist Evangelistic Crusade for 1940."

2. PURPOSE:

"To save the souls and the lives of our people, according to Matthew 28:18-20."

3. ORGANIZATION:

- (1) Each state mission board in the Southern Baptist Convention shall be requested to organize its own forces and promote its own program as heretofore, conforming to the plans for the whole as much as possible.
- (2) The South-wide boards, seminaries, and other forces are asked to cooperate with the state mission boards in every way possible.
- (3) The associational groups will be the major avenues of approach to the churches and to the people.
- (4) The denominational papers will be asked to continue their splendid cooperation in giving publicity to all phases of the crusade.

4. OBJECTIVES:

- (1) **Individual Church Members**
Earnest effort shall be made to lead all individual church members
 - (a) into humility, prayer, seeking God's face, and repentance from all known worldliness and wickedness,
 - (b) into faithfulness in attendance upon all church services,
 - (c) into diligent effort in winning others to Christ, and
 - (d) into scriptural stewardship, including tithing and missionary interest.
- (2) **Individual Baptist Churches**
 - (a) Let Sunday, December 31, 1939, be designated as a day of prayer, the evening service being given over to watch-night prayer.
 - (b) Let every church strive as a minimum goal to win to Christ during 1940 not less than one person for every ten resident members.

(c) Let every church plan and announce before the beginning of 1940 a program of perennial evangelism, with at least one major evangelistic activity during each month of the year.
The following possibilities are suggested for the monthly programs of activity during 1940:

- (i) A religious census or survey of the evangelistic possibilities and opportunities.
 - (ii) A visitation program to reach the unfiliated Baptists and the unsaved people found by the census.
 - (iii) A thorough program for re-enlisting inactive church members (The McReynolds plan, mentioned later, is one possibility for this.)
 - (iv) A month of preparation for the evangelistic meeting.
 - (v) An evangelistic meeting.
 - (vi) A program for conservation of the new members.
 - (vii) A vacation Bible school, with effort to bring in the children not enrolled in Sunday school, and effort to win the older ones to Christ.
 - (viii) An extension effort at evangelism outside of the church building, either a preaching mission, a mission Sunday school, a tent meeting, a series of radio broadcasts, street preaching, or some out-of-the-church-building effort to win those who do not attend Sunday school or church services.
 - (ix) A special effort at re-building family altars and refilling family pews.
 - (x) Enlistment of the church members in scriptural stewardship, including tithing and missionary interest.
 - (xi) A program of winning the lost in the Sunday school.
 - (xii) Soul-winning plans in connection with the Christmas season.
 - (xiii) Study course month, in which books on personal soul-winning are taught.
 - (xiv) Activity in associational evangelism, in cooperation with the associational plans.
 - (xv) An enlargement campaign in the Sunday school and the other phases of the church life.
 - (xvi) Special evangelistic efforts planned, fostered, and promoted by the Brotherhood, the Woman's Missionary Union, or the Training Union, meeting local needs.
 - (xvii) A youth revival (see "Victory Through Youth" by Luther J. Holcomb).
 - (xviii) The organization of the "Pastor's Soul-winning Group" who meet the pastor each Sunday before Sunday school, or at some other convenient time, for reports of soul-winning efforts, assignments of names, and united prayer for the services of the day.
- (3) **Baptist Associations**
 - (a) An evangelistic program set up for 1940 in the annual meeting of the association this year.
 - (b) A survey of the associational area by the evangelistic committee.
 - (c) An evangelistic rally early during 1940.
 - (d) Plan new preaching mission stations in neglected, needy, and growing areas.
 - (e) Encourage each church to plan a perennial program as suggested above.
 - (f) Endeavor to have no church without an active pastor, some converts, and baptisms during the year.

5. PROMOTION POSSIBILITIES:

- (a) Preparation of a Handbook on the 1940 program, prepared by Scarborough and Leavell.
- (b) Effort to get each of the 900 associations to adopt the suggestions, or formulate some plans for 1940.
- (c) Vigorous presentation of the "Nation-wide Baptist Evangelistic Crusade" at each state convention.
- (d) Request each state mission board to make thorough plans for the promotion of evangelism during 1940.
- (e) Promotion of the associational plans in the state-wide associational workers' conferences to be held by the Sunday School Board forces during January, February, and March, 1940.
- (f) Print cards with suggestions for a perennial program for the churches, asking pastors during November and December to indicate which items they will adopt in their programs, and which months they will choose for each item. These cards will be distributed by the state mission forces to the pastors, with the request that they be signed and returned to the state mission office.
- (g) Regional evangelistic conferences in each state during the spring, associational rallies following these, and state evangelistic rally for preachers for four or five days, preparatory to the summer campaigns.
- (h) In the Handbook we will give an outline of the McReynolds plan, which has been used widely in Alabama during the past year.

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(Note: See the suggestions of the Mississippi Baptist Evangelistic Committee for 1940. They should be discussed and adopted in each association.)

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Pastor Howard E. Spell reports excellent interest and attendance at the Vacation Bible School in Flora Church; enrollment over 100. The teachers and helpers were the finest in the church. There were a number of professions of faith on the last day. In a recent revival Rev. Wyatt R. Hunter of McComb preached, messages true to the Bible and vibrant with Christian experience. The church was greatly blessed.

On July 26 descendants and friends of Gen. W. P. Lowrey made the annual pilgrimage to his grave, under direction of the M. P. Lowrey Chapter of the U. D. C. An introductory address by Dr. C. D. Johnson and invocation by Dr. E. H. Cox. There was a poem by Dr. David E. Guyton, and an address by Robert Boothe Lowrey. Wreaths were placed on the graves of Gen. and Mrs. Lowrey. Present were Dr. W. T. Lowrey and wife, Dr. B. G. Lowrey and wife, Mrs. Modena Lowrey Berry, Mrs. Linnie Lowrey Ray, besides a number of grandchildren and great-grandchildren of Gen. and Mrs. Lowrey.

Dr. J. W. Decker, foreign mission secretary of Northern Baptists speaks of the changes that have come in Szechuen Province in China: Five years ago the province was covered with the blooming opium poppies, the most beautiful and yet terrible sight my eyes ever rested on, I think. Opium shops were open in every street, and one could catch the sickening and penetrating fumes of the smoke almost anywhere. The province was literally sodden in the drug. Later that very year General Chiang visited the province, and brought it into the orbit of the national government. Immediately steps were taken to eradicate the drug. This winter, though I searched carefully, I did not see a single stalk of the poppy, nor did I once smell the odor of the smoke. A few days back our press carried reports, which I am prepared to credit, that China plans to stamp out this evil completely by 1941. This is in painful and bitter contrast to the occupied areas nearer the coast, where under the protection of the Japanese military this terrible trade is being rapidly reintroduced and expanded by those who claim to be setting up a new order in East Asia.

Who's Who and What's What

First Church, Abilene, Texas, will conduct in August a two weeks citywide Vacation Bible school for Negroes.

The Baptist and Reflector gives a good history of the church at Newport, Tenn., of which Rev. Merrill D. Moore is pastor.

Our Prof. Chester Swor has just concluded an evangelistic campaign in Alexandria, Va., conducted jointly by First Church and Temple Church.

Rev. H. L. Carter has resigned as pastor at Ridgley, Tenn. He will be busy with revival meetings for the summer and then open for a pastorate.

Druid Hills Church, Atlanta, was organized 25 years ago with less than 100 members. They have today a membership of 3,096. They have had only two pastors, Dr. F. C. McConnell and Dr. Louie D. Newton.

The Men's Bible Class of First Church, Brookhaven, pledged to the Mayor their moral and physical support in his efforts to eradicate evils and improve the moral tone of the city, especially in regard to the liquor traffic.

The Atlanta Constitution said that the crowds at the Baptist World Congress exceeded by 10,000 the largest attendance ever seen at a ball game in Atlanta, even when all the men in town were admitted free. On the first day more than 5,000 Negroes had registered.

The annual revival meeting at Wake Forest Baptist Church, near Sturgis began July 23, and ran through Friday night of the 28th. The pastor, brother J. S. Deal of Weir did the preaching and Robert L. Cooper of Aberdeen led the singing. There were eighteen additions to the church, fourteen for baptism.

A few years ago Georgia Baptists junked four of their schools. And now they are regretting their mistake. It was thought that the discontinuance of these would help Mercer University. Now it has proved quite the contrary. The Christian Index says it was a blunder of the first magnitude.

According to statistics furnished by Dr. E. P. Alldredge, during the past thirty-four years Texas Baptists have increased from 217,144 to 696,014, a gain of 478,870; their Sunday school enrollment from 76,829 to 523,522; their total gifts from \$722,396 to \$6,608,019; the value of their church property from \$2,450,604 to \$33,445,401.—Ex.

The distances covered by the Northern Baptist Convention make it difficult to secure a full and representative attendance. For example at their recent meeting in Los Angeles there were only three people from Washington City in attendance, one pastor and his wife and one other preacher who is a member of the Southern Baptist Convention. The more territory you try to cover, the fewer people you will have proportionately.

Pastor J. H. Kyzar resigns at Drew to accept a call to First Church, Laurens, S. C., effective Sept. 1. We give up brother Kyzar with very sincere and deep regret. He is one of our best pastors, and one of the excellent among our younger ministers. He goes to an excellent church where great opportunity is before him. He has hitherto declined calls to other churches, but now feels that the Lord has revealed to him definitely his will. A word will be found from him in another part of the Record.

The editor Sunday evening preached in Brookhaven to a congregation made up of various churches in the city. The Pastors' Conference sponsors a meeting on the evening of every fifth Sunday in which emphasis is put on Civic Righteousness. For this occasion the editor was invited to speak, and the service was held in the Methodist church. We have a pretty good firsthand knowledge of most of these pastors, and can truthfully say that among them are some of the finest spirits we know. It was a pleasure to be with them and among good friends in Brookhaven.

Northern Baptists have suffered a loss of 735 churches in the last ten years, or a loss of eight percent. But the churches while fewer in number, seem to have increased in the size of their membership. In the past ten years the average membership per church has grown from 170 to 193.

We had our annual protracted meeting last week at Pocahontas. Two additions for baptism. Brother A. B. Pierce, of Crystal Springs, did the preaching. He delighted the church. Besides the sermons, his 5 minute talks at each service about his trip to the holy land were full of interest.—Theo. Whitfield, Pastor.

We have had lots of ignorant preachers in the past who did much good. But it was not their ignorance that did the good. God does not use a man's ignorance, but he mightily uses the little that he knows. The men who did most to establish the kingdom of God in the world were Moses and Paul; and both of them had well trained and well stocked minds.

Rev. P. E. Cullom who went from Mississippi to Clintwood, Va., says that he is finding a great need and a great opportunity there. While in Virginia fifty percent of the people are church members, in that county only 20 percent are in the churches. He is reaching out in this mountain, mining section. In the past year 30 have been baptized and 15 received by letter.

The Bethlehem (Fork) Church in Simpson County had a good meeting from July 16 through July 21. The writer is pastor and preached in the meeting. Many prayed and aided in various ways and attended in large numbers. The Lord graciously blessed us and eight were baptized. Some united by letter. This is one of the good churches in Simpson County and it is a delight to labor with them.—B. E. Phillips.

Pastor W. A. Bell of Parkway Church, Jackson, attended the Alliance meeting in Atlanta. This gave the Editor an opportunity to preach to his people Sunday morning and evening. It is gratifying to note the growth in the congregation, and the increased interest in all the services. They now have plans for their new church building and propose to push it to completion. We also enjoyed the gracious hospitality of Mr. and Mrs. Buford Wells.

August the seventh our days of meeting closed in New Hebron Baptist Church. Some preparation had been made for the meeting. A number of our ladies had been holding special prayer meetings and several of our members had been daily praying for a revival. Brother A. L. Goodrich preached for us. He is not only a good man and a good Baptist Record circulation manager but he is a good preacher. The Lord gave us a good meeting. Nineteen were baptized.—B. E. Phillips.

We are publishing this week a part of the address of President Truett before the Baptist World Alliance and will publish the rest next week. We do not as a rule publish articles of this length. But this address and the occasion are exceptional. Indeed they appear to be epoch-making. Every Baptist and all others ought to have this address for permanent preservation. It sets forth the fundamental position of Baptists on individual freedom and responsibility. They are inseparable. Be sure to read all that Dr. Truett says.

Midway Baptist Church in Leake County closed their meeting July 15. It was in this church where the writer first heard the gospel preached and was once pastor and this was the twenty-first revival to preach in. The reader can easily understand that these people are very dear to the writer. Brother Bragg of Carthage is their good pastor. This was a good meeting. Fifteen were baptized. Here Mrs. Martha Phillips (no kin to the writer) holds membership. She is ninety-three years old and still very active in the Lord's work. She says the Lord is good to her, everybody she knows is good to her, she has a home to live in where everything is done for her she wants and will let them do and she rejoices daily in the Lord. Her life has been and still is a benediction to many people.—B. E. Phillips.

Dr. T. J. Barksdale of Louisville, Ky., is this week visiting relatives in Copiah and Pike Counties.

Pastor Walton E. Lee of Como has Rev. E. R. Henderson assisting him this week in a meeting in Union Church, Panola County.

Faith, Hope and Charity are the names of three young ladies, members of Grace Church, Baltimore. Their family name is Selnzetsky.

Rev. and Mrs. J. W. Hickerson called by Mississippi Baptist Headquarters on their way back from Atlanta. From their church in Mission Texas, sixteen members out of 250 went to the Baptist World Alliance.

Rev. Bryan Simmons is back from two meetings; one with Rev. Robt. Ray at Abbeville in which there were twelve professions of faith; and one with brother A. A. Ward at Edinburg in which four were added to the church.

Correction: The Co-operative Program contribution of Rolling Fork First Baptist Church should have read \$327.00 rather than \$3.27. The difference of a decimal was quite a difference here. Thanks, Pastor Hall!

Editor-Pastor J. I. Cossey had Oscar Gibson with him in a gracious meeting at Searcy, Ark. There were 27 additions to the church, 15 of them by baptism. Brother Cossey says that brother Gibson is the greatest Bible preacher he ever heard.

We are publishing this week a list of the district associations with the place and date of meeting. Look it over and if there are any mistakes let Secretary D. A. McCall know. In some cases full information is lacking. If this is true of your association you may furnish it. It will be well for the moderator and clerk to see to it that notice of the associational meeting is published in your county paper a week or two in advance of the time.

Here are figures that should alarm our Baptist people. We are hardly conscious of the losses we are sustaining in Christian Education. Do we care that we are going backward in this field of work. In 1900 Baptists in the United States had 96 high schools and academies. In 1930 they had 66. Contrast this with Catholic schools. In 1900 they had 361 schools. In 1930 they reported 1,648. "Blindness hath befallen Israel."

Recently a pastor in Hattiesburg told us of a member who wished to put a provision in his will for a gift to help build a church house, but was told that the Constitution of the state forbids it. Later we were told of a man in the western part of the state who wished to leave a large part of his property to Mississippi College, but his lawyer had to tell him it could not be done. This man has no children, his wife has passed away and he has no dependent relatives, but he could not will anything to any religious purpose. Our people in Mississippi will have an opportunity to change this Constitutional provision at the general election in November.

A very successful ten-day revival meeting was held at the Dixie Baptist Church, Forrest County, this month. The pastor, Rev. C. S. Moulder, was assisted by Rev. C. H. Hogan of Orange, Texas. Attendance was good, with increasing interest at each service. The singing, led by A. N. Jackson was excellent. A very inspiring feature of the revival was the singing of old-time gospel songs in front of the church each evening, followed by group prayer meetings for each age group. There were nineteen additions to the church, fourteen of them by baptism.—Mrs. J. C. Tracy.

Correction: In answering week before last the question, "Why is \$50,000 needed in the offering in September?" a \$65,000 item was overlooked in copying. The second paragraph under Roman III should have read: "We are glad to answer that as other questions. Our State Mission budget proper is \$37,500 (\$2500 above last year); Christian Education gets \$65,000 (\$15,000 above last year); \$600 above the budget item was voted by somebody to pastoral support; the \$750.00 evangelistic item is outside the budget; Total, \$103,850. Then there are other State causes."

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EDITORIALS

HELP COUNTRY CHURCHES AND PREACHERS

One of the benefits which should come to our preachers and churches during this revival season is the mingling of preachers from town and city churches with the preachers in our country churches. This may seem an incidental benefit, but it is not unimportant. The fact is that our country preachers and churches and our city preachers and churches are mutually dependent on one another for their highest good. The leadership in our city churches has come in most cases from the country, and the development of leadership in the country churches can be greatly aided by contact with preachers from the towns and cities. The revival season furnishes a fine opportunity for many country churches are having preachers to help them in meetings men who live in the cities and towns. The Lord open our eyes to the opportunity.

One of the first needs in our country churches is better salaries for the pastors. Many are so poorly paid that actual leadership is impossible. This results in some cases in the country pastor having to make his living some other way, so that the membership is without pastoral supervision. In other cases it results in the pastor trying to serve so many churches in order to make a living that it results in his serving none of them effectively. The churches in either case are not developing. They are like a poorly cultivated farm which becomes more and more run down every year. The condition goes from bad to worse.

This deterioration is shown in many ways. One is that the church house is neglected and gets to be shabby in appearance. This is so common, and comes on so gradually, that the people get accustomed to it without being aware of it. The trees are dying around the house and they are not replaced. The house is unpainted. The benches are dusty and out of place. The heating arrangement is out of fix. The windows become unmanageable and can't be raised or lowered. The house becomes generally uncomfortable and ill kept.

But more than this people become indifferent about coming to church, and the whole worship is poorly organized, or even disorganized. It becomes difficult to enlist capable people for places of leadership. A big protracted meeting seems to awaken them for a while and then they sink back and the last state is apt to become worse than the first. Nearby is a good consolidated school with everything comfortable and efficiently operated, while the church house in some cases looks like a deserted barn. This totally discredits and discounts religion in the eyes of the young people who compare the church house and the school house.

Now it's mighty hard for a pastor to have courage for leadership when he is being almost starved by lack of support. We have seen some of these pastors who have all the spirit taken out of them. They live so close to actual want that they are afraid, or haven't the strength to raise their voices to preach the gospel with boldness; or to lead an aggressive program in their churches, or to urge their people to give to missions.

Something ought to be done about it. The churches ought to support the pastors so that they can give their time to the work. Many church members have little money. They can not give large sums of money. But they have what a preacher needs to live on. And they ought to give it to him so that he won't have to spend his time making it, but in ministry of the word and prayer.

And we preachers in the towns ought to help them. We buy books, and read them and then bury them in our book shelves and libraries where nobody ever sees the inside of them again. These ought to be given to the country preachers. They can't buy many books. Some of them think they can't buy any at all. They have their children to

feed and clothe and send to school. Those books that are doing nobody any good can be put into circulation and wake up many a country preacher, who will then wake up his church.

There may be other ways of helping; probably are many others. What we need to do is use the ways that are open to us. The need is exceedingly great, and the future of all our work depends upon these little country churches and these country preachers into whose minds and souls there needs to be turned these rivers of the water of life. Look around you, brother pastor, and you good laymen and women and put to some good use what is of no further service to you.

NORTHERN BAPTISTS AND THE WORLD COUNCIL

Now that the Northern Baptist Convention has voted by a bare majority and without discussion "to accept the invitation to join the World Council of Churches," there seems to be doubt and confusion, uncertainty and difference as to what has actually happened. It is true that the resolution adopted makes a reservation: it dissents from two paragraphs of the Constitution of the World Council, and says it cannot be bound by action of the Council to which it does not give its approval in the annual convention of Northern Baptists.

If this isn't a case of "Katy did and Katy didn't," we never saw one. To join a body and at the same time refuse to be bound by its constitution. That's something new under the sun. Since the foundation of the world there has never before been a case of being in and being out at the same time. But here you have it.

The Watchman-Examiner discussing the matter editorially, denies that the Northern Baptist Convention has entered the World Council of Churches. The reason given for this assertion is that the Convention cannot commit the churches which constitute its membership in the Council, nor in anything else. This seems to us to be self-evidently true. And yet the Convention voted to accept the invitation. The invitation was extended to the Northern Baptist Convention and not to the churches. The Council does not deal with what we commonly call local churches. It knows nothing of them. The whole conception of those who manage the World Council is of ecclesiastical bodies. So far as it is concerned local churches do not exist.

The Watchman-Examiner is entirely right in insisting that according to the congregational and democratic polity of Baptist churches, it is impossible for any organization to speak for them or control them. Then why and how on earth did it ever get into anybody's head that Northern Baptists or Southern Baptists can commit the churches in their territory to participation in any ecclesiastical organization or cooperation. It has always been impossible to get this idea into the heads of other denominations, and now some Baptists seem to be in need of learning the ABC of New Testament church polity.

The Lord does not call all men into judgment immediately for their sins. But he does give occasional proof of his displeasure at the wrong doing of his people. Ananias and Sapphira were slain because they lied to God, and fear came on the whole church. The visiting of his chastisement on some ought to be a deterrent on all. There are more people killed in one way and another on Sunday than any other day of the week, and very often it is when they are desecrating the Lord's day, which he commanded us to keep holy. If you have desecrated the day and have not been chastened for it, the fact that others have suffered for it ought to put the fear of God in your heart. And you should hearken to the voice of God when he says, "The goodness of God leadeth thee to repentance." If others have suffered for violating the command of God, it may not be because they are worse than those who do not suffer for it now. But it is a warning from God, "Except ye repent ye shall in like manner perish."

Acadia University of Nova Scotia conferred the degree of LL.D. on Dr. J. H. Rushbrooke, now president of the Baptist World Alliance.

The sale of liquor in Ulster, the northern section of Ireland, has been reduced fifty percent in the last 16 years.

It is said that in the World Foreign Mission Conference in 1910 80 percent of the attendants were of the white race. In the one at Madras last year only 20 percent were white.

Recently Kilmichael had annual revival. Pastor preached and Norman Nason led the music. Four came by letter and 9 came by baptism. We plan to have brother Nason sing in two other meetings.—N. H. Roberts.

Pastor Holloway will have Mr. Clifton Tate to conduct a B.T.U. Training course at Siwell Church, Hinds County beginning the sixth of August. He will also have Rev. G. W. Smith of Sallis with him in a revival meeting beginning August 20.

Rev. David T. Cranford, student of Louisville Seminary, was with his father, Rev. Jack Cranford in a meeting at New Hope Church, Covington County, last week. There were 44 additions to the church, 36 on profession of faith and 8 by letter. Another great meeting.

Pastor T. W. Bishop reports a great spiritual revival at Dry Creek Baptist Church, Simpson County, with thirteen additions to the church, eight for baptism and five by letter. The appealing messages were brought by Rev. Z. B. McAlpin of Puckett.

White Oak Church, Simpson County, had Rev. C. Z. Holland of Canton with them in a meeting for the fourth year, and asked him to come back for the fifth. This year there were 24 additions, 15 by baptism and the church greatly revived.—D. W. Moulder, Pastor.

August 20-27, 1939, Young Peoples' Revival and Youth Week at the Calvary Baptist Church, Jackson, Miss., led by Hugh Brimm, former assistant pastor and young people's director of Calvary Baptist Church, now student at the Theological Seminary at Louisville, Ky. Regular services will be held at 8 p. m. each evening, with morning watch at 6:45 in the morning, and a study course on Soul Winning conducted by Hugh Brimm at 9:30-10:30 a. m. Discussion meeting for the young people at 7:00 each evening.

What is the use of teaching people to read and then giving them nothing to read? And when what is given them is hurtful the condition is worse. Baptists are making a sincere effort with some success to give to the world religious papers and books. It is one of the duties of pastors who supervise the spiritual culture of the people to get the people to read these papers and books. If it is a stigma upon a people to be illiterate in the sense that they cannot read, it is a worse stigma to be unwilling to read, or to read that which injures the minds and souls.

The Madison Church celebrated the 20th anniversary of the organization of the Sunday school last Sunday. Brother R. L. Atkinson, who has been superintendent of the Sunday school since its organization, was presented a Bible, and the entire community joined in expressing appreciation of his long and faithful service. Rev. David T. Cranford, the pastor, preached at the eleven o'clock service, after which dinner was served in the basement of the church. In the afternoon Rev. Jim Metts, who was pastor at Madison when the Sunday school was organized brought an inspiring message.

I cannot get along without the Baptist Record so I am renewing my subscription and will continue to do so. November 15th will be our fourth anniversary at College Avenue Church, Ft. Worth, Texas. We are very happy in the glorious fellowship of this really great church. Our debt has been reduced in 5 years from 72 to 31 thousand and we will baptize this present Association year the largest number in the history of the church. We have 1200 members, 900 enrolled in Sunday school, two magnificent buildings; \$20,000 subscribed and being overpaid. We will always love Mississippi and Mississippi Baptists and will always be glad to welcome you to Ft. Worth.—Harry Lee Spencer, Pastor.

"THE BAPTIST MESSAGE AND MISSION FOR THE WORLD TODAY"

(Continued from Page 1)

and Luther Rice, and Matthew T. Yates, and Lottie Moon, and Henrietta Hall Shuck, and Robert Morrison, and David Livingston, and John G. Paton, and John E. Clough, together with an unnumbered host of faithful men and women whose missionary lives have markedly changed the world? Carey translated the whole Bible into six different languages, and the New Testament into twenty different dialects. The capable, faithful Christian missionary is the chief ambassador, the best interpreter, the most faithful mediator in all the world. We stand in most grateful salute, upon every thought of our valiant missionaries and their immeasurably blessed work!

I would also speak a very personal word concerning one who is here with us today, even our own beloved World Secretary, Dr. J. H. Rushbrooke. Through the years of intimate association and conference and travel with him, he has continually loomed larger in Spiritual wisdom and strength, and in epoch-making serviceableness. He is the best informed man about Baptist affairs in all the world today. The indebtedness of our Baptist world family to this humble Christian brother, and this incomparable Baptist leader, can never be fully realized by us while we are here in the flesh. His record is on high, and glorious shall be his reward from Him Whom he lives to serve. He is one of God's chiefest gifts to our Baptist people, in all their long and eventful history. May God spare him to us yet many years, and crown all these years with ever-increasing happiness and usefulness!

It is no small matter that these thousands of Baptists have journeyed from near and far, to this World Congress. You have come together in one of the most ominous and epochal hours in the life of the world. Stupendous influences and forces are shaking the world to its very foundation. The deadly menace of materialism casts its baleful shadow throughout all realms, and among all peoples. The astounding fact of ghastly persecutions, both racial and religious, continues to challenge the whole world with horror, and to make a blot that is an unspeakable disgrace to civilization. Fear seems to have the pass-key to whole nations, as well as to myriads of individuals, whether in palace or cottage. Vast changes are rapidly sweeping the world as swirling ocean currents sweep the sea. These changes are economic and financial, political and governmental, educational and social, moral and religious. The world is still in the dreadful aftermath of the most ghastly and widely desolating war in all the history of mankind. The instability of reconstruction continues to plague the nations, both large and small. Misunderstandings, both national and international, seem relentless in their persistence. Wars and rumors of wars even now are casting their dark shadows across the earth. All these conditions poignantly remind us how desperately we need help above ourselves.

On every hand, the acutely searching question is heard: Have Christians an adequate remedy for the poignantly troubled world situation of today? Is there a Door of Hope in the valley of Achor? Is there any helper anywhere who is able to heal the awful hurts of our wounded, sinning, suffering world? Happy am I to believe that this assembled Congress, with united and unfaltering conviction would answer "Yes", to such question. We would fervently sing with the poet:

"We know of lands that are sunk in shame,
Of hearts that faint and tire;
And we know of a Name, a Name, a Name
That can set such lands on fire."

And there is only one Name that can do it. "Thou shalt call His Name Jesus, for He shall save His people from their sins." An ancient prophet foretold His coming in these words: "For unto us a child is born, unto us a son is given; and the government shall be upon His shoulders; and His name shall be called Wonderful, Counsellor,

the Mighty God, the Everlasting Father, the Prince of Peace."

Here then is the one all-sufficient Mediator between God and man, between man and man, and between nation and nation. He is the Mighty Daysman, the Great Reconciler, the Center of Unity. When men really love Him, they will love one another. He is the outstanding miracle of the ages. The search-light of criticism has been focussed upon Him, both by friends and by foes, for nearly two thousand years, and yet it has failed, through all the centuries, to find in Him one suggestion of sin, one ill-advised word, one selfish deed. He was born in the first century, yet He belongs to all centuries. He was born a Jew, yet He belongs to all races. He was born in Bethlehem, yet He belongs to all countries. His challenging call is alike to Saxon, and Teuton, and Mongolian, and Slav, and Latin, to come penitently to Him for His forgiving grace, and His empowering help. Oh! who would not wish to follow in Christ's train, through all the swift-changing years of time, and then, beyond, throughout the ceaseless cycles of eternity?

The question arises: What is the purpose of this Baptist World Congress? What brings together this vast company of Baptists? The general answer is that we come on a mission of fraternity and inspiration. The more definite answer is that we come to get and to give renewed emphasis to "THE BAPTIST MESSAGE AND MISSION for the WORLD TODAY."

This Congress does well to have as its Motto Text, Paul's positive pronouncement: "For other foundation can no man lay than that is laid, which is Jesus Christ." The first question in the building of any structure relates to its foundation. One is a foolish builder if he fails to look carefully after the soundness and safety of the foundation of his building. There must be a foundation for a building, for a vocation, for a nation, for a life. The abiding strength and real value of any structure will depend ultimately upon its foundations. If the structure be built upon the sand, it is doomed to defeat when comes the storm. Even so, a religious faith must see well to its foundations, or it will fall. Any and every religious denomination should be able and ready to give a clear reason, or reasons, for its distinctive faith. I would here frankly say that for Baptists there is one authoritative and final source of religious truth, and that source is the Bible. Our contention is that God's Will for mankind is fully expressed in the Bible, and to that Will we are bound to conform, in all matters relating to doctrine, polity, ordinances, worship and Christian living. How shall we find our Christ's Will for us? He has revealed it in His Holy Word. The Bible, and the Bible alone, is the rule of faith and practice for Baptists. To them the one standard by which all creeds and conduct and character must be tested, is the Word of God. They ask only one question concerning all religious faith and practice, and that question is, "What Saith the Word of God?" Not traditions, nor customs, nor councils, nor confessions, nor ecclesiastical formularies, however venerable and pretentious, guide Baptists, but simply and solely the will of Christ as they find it revealed in the New Testament. Christ is our one foundation, and we are glad to build alone upon Him. He is our Prophet, Priest and King, our one authoritative Teacher, our atoning, adequate Savior, our Divine Lord and King. His word is our Court of last appeal, and His Command is to be faithfully obeyed, whatever may be the cost. The mighty preacher, the late Dr. B. H. Carroll, has thus stated it for us: "The New Testament is the law of Christianity. All the New Testament is the law of Christianity. The New Testament is all the law of Christianity. The New Testament always will be all the law of Christianity." Baptists hold that this law of Christianity is the unchangeable and only law of Christ's reign, and that whatever is not found in this law cannot be bound on the consciences of men; and that this law is a sacred deposit, an inviolable trust, which Christ's friends are ever faithfully to guard and perpetuate, wherever it

may lead, and whatever may be the cost of such trusteeship.

Just here it is seen that the Baptist message and the Roman Catholic message are the very antipodes of each other. The Roman Catholic message is sacerdotal, sacramentarian and ecclesiastical. In its scheme of salvation it magnifies the church, the priest and the sacraments. The Baptist message is non-sacerdotal, non-sacramentarian, and non-ecclesiastical. Its teaching is that the one High Priest for sinful humanity has entered into the holy place for all, that the veil is forever rent in twain, that the mercy seat is uncovered and open to all, and that the humblest soul in all the world, if he be truly penitent, may enter with all boldness and cast himself upon Christ. Baptists are in conscience compelled to reject and oppose sacerdotalism that puts a priest between a soul and Christ, and sacramentarianism that makes external ordinances in themselves, vehicles of grace; and ecclesiasticism that puts a church between a sinner and salvation. We are, in all kindly candor, compelled to say that the Catholic doctrines of baptismal regeneration and transubstantiation are to the Baptist mind fundamentally subversive of the Spiritual realities of the Gospel of Christ. Likewise, the Catholic conception of the church, thrusting all its complex and cumbrous machinery between the soul and God, prescribing beliefs, claiming to exercise the power of the keys, and to control the channels of grace—all such lording it over the consciences of men, is to the Baptist mind an insufferable tyranny in the realm of the soul, and tends to frustrate the grace of God, to destroy freedom of conscience, and terribly to hinder the coming of the Kingdom of God. Still further must Baptists say frankly but kindly that they find no authority in the New Testament for one man as the infallible head of an ecclesiastical organization. Peter evidently did not know that he was a Pope, nor did his fellow apostles know it. He was a fallible, married man; He did not appoint the successor to Judas; He associated with his fellow Christians. It will be recalled that Paul withstood Peter to his face. History will not let us forget that papal aggression began with Leo, about the middle of the fifth century, and culminated with Hildebrand, about the middle of the eleventh century, and reached its astounding climax at the Vatican Council, in 1870, by the formal declaration of papal infallibility. That was one of the astonishing events in all history, when the Vatican Council, by majority vote, decreed the dogma of papal infallibility. It is not to be wondered at that the excitement was at white heat, during the discussion of such dogma, and especially when the final vote was announced. You will recall that in the midst of all the turmoil and tenseness of that excited assemblage, Cardinal Manning stood on an elevated platform, holding in his hand the paper just passed, declaring for the infallibility of the pope, and shouted these words: "Let all the world go to bits, and we will reconstruct it on this paper." A Baptist smiles at such an announcement, but not in derision and scorn. Although the Baptist is the very antithesis of his Catholic neighbor, in Biblical conceptions and contentions, yet the Baptist will wholeheartedly insist that his Catholic neighbor must not be prevented from having his candles, and incense, and sanctus bell, and rosary, and whatever else he wishes in the expression of his worship and faith. A Baptist must, in conscience, at all times, and everywhere, plead for absolute religious liberty for his Catholic neighbor, for his Jewish neighbor, and for everybody else. But what is the Baptist answer to the contention of his Catholic neighbor for papal infallibility? Holding aloft a little book, the name of which is the New Testament, the Baptist shouts this cry: "Let all the world go to bits, and we will reconstruct it on the New Testament."

It matters vitally what we believe. Ideas rule the world. The world's conduct is moulded by its beliefs. A religious denomination is moulded by its ruling principles, just as is a nation, and as is an individual. The late President Mullins has left on record one sentence that may well char-

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characterize the historic significance of Baptists. That sentence affirms the competency of the individual, under God, in matters of religion. That principle is the keystone truth of the Baptists. By this principle is meant, not a competency of the individual in the sense of human self-sufficiency, but a competency, under God. Religion is a matter of personal relationship between the soul and God, and nothing extraneous may properly intrude here—no ecclesiastical nor civil order, no church, nor ordinance, nor sacrament, no preacher, nor priest, may dare to stand between the individual soul and Christ. Out of this cardinal, bed-rock principle, all our Baptist principles emerge.

When we turn to the New Testament, which is the law and guide-book for Christ's people, we find that supreme emphasis is everywhere put upon the principle of individualism. The individual is segregated from family, from church, from state, from society, from dearest earthly friends and institutions, and brought into direct, personal dealings with God. Everyone must give account of himself to God. There can be no sponsors or deputies or proxies in such vital matter. Each one must repent for himself, and believe for himself, and be baptized for himself, and answer to God for himself, both in time and in eternity. Quaint John Bunyan was true to the New Testament teachings, when in his Pilgrim's Progress he made the entrance into the narrow way to heaven, a wicket gate so small that only one could go in at a time. In the Kingdom of God the individual is always the unit. The clarion call of John the Baptist is to the individual: "Think not to say within yourselves, we have Abraham to our father, for I say unto you that God is able of these stones to raise up children unto Abraham. And now also the axe is laid upon the root of the trees; therefore, every tree that bringeth not forth good fruit is hewn down and cast into the fire." One man can no more repent and believe and obey Christ for another, than he can take another's place at God's judgment bar. Neither persons nor institutions, however dear and powerful, may dare to come between the individual soul and God. "There is one mediator between God and men, the man Christ Jesus." Let both the state and the church, let any institution, however dear, and any person, however near, stand aside, and let the individual soul have his own direct and personal access to God. One is our pontiff, and His name is Jesus. The undelegated sovereignty of Christ makes it forever impossible for His saving grace to be manipulated by any system of human mediation, whatsoever.

It follows, therefore, logically and inevitably, that every man has the right to worship God according to the dictates of his own conscience; and that no man, nor set of men, no government, religious or civil, has the right to dictate how a person may worship God, and to punish him if he does not worship that way. The right of private judgment is the crown jewel of humanity. And for any person or institution to dare to come between the soul and God is a blasphemous impertinence and a defamation of the crown rights of the Son of God. Baptists regard as an enormity any attempt to constrain men by penalty or patronage, to this or that form of religious belief. What a frightful chapter has been written, the world around, by disregard of this lofty principle of freedom of conscience, and its inevitable corollary, the separation of church and state! John Bunyan was kept in jail for twelve long years, because he utterly rejected the claim of the state to forbid his preaching the Gospel of Christ. Yonder in Massachusetts, Henry Dunster, the first President of Harvard, and one of its chiefest helpers, was removed from the presidency, because he objected to infant baptism. Roger Williams was banished, John Clarke was put in prison, and Obadiah Holmes was publicly whipped on Boston Common; and all this, because they refused to stultify their consciences. In Connecticut, the lands of our Baptist people were confiscated and their goods sold, to build a meeting-house and support a preacher of

another denomination. In old Virginia, the battle for religious and civil liberty was long and grandly waged, and the final triumph recorded there was such as to write imperishable glory upon the name of Virginia forever. Fines and imprisonment and persecutions were everywhere in evidence in Virginia, for conscience' sake. On and on our Baptist forbears waged their unyielding battle for religious liberty, in Virginia, in the Carolinas, in Georgia, in Rhode Island, and Connecticut, and Massachusetts, and wherever else they lived and labored. They dared to be odd, to stand alone, to refuse to conform, though it cost them suffering and even life itself. They pleaded, and suffered, and kept on with their protests and remonstrances and memorials, until, thank God, forever, their contention was won, in these United States, and written into our country's Constitution, that church and state must, in this land, be forever separate and free, and that neither must ever trespass upon the distinctive functions of the other. Historic justice compels me to say that this was preeminently a Baptist achievement. Let me hasten to add that this achievement was not because Baptists were inherently better than their neighbors—we would make no such arrogant claim—but because of their unwavering loyalty to the God-given principle of freedom of conscience. The impartial historian will ever agree with Mr. Bancroft, our American historian, when he says: "Freedom of conscience, unlimited freedom of mind, was from the first the trophy of the Baptists." And such historian will also agree with the noble champion of human rights, John Locke, who said: "The Baptists were the first propounders of absolute liberty, just and true liberty, equal and impartial liberty." And still again, will he agree with the eminent Judge Story, long a member of our Nation's Supreme Court, when he says: "In the code of laws established by the Baptists in Rhode Island, we read for the first time since Christianity ascended the throne of the Caesars, the declaration that conscience should be free, and that men should not be punished for worshipping God in the way they were persuaded that He requires."

Whitelaw Reid says that the greatest fact of modern history was the rise of the American nation. We must demur to such statement, and insist, instead, that the greatest fact of modern history was the discovery of the idea of liberty, religious and civil, and that such discovery was made preeminently by the Baptists. Religious liberty is the nursing mother of all liberty. Without it all other forms of liberty must soon wither and die. The Baptists grasped this conception of liberty in its full-orbed glory from the very beginning. Their contention has been, is now, and must ever be, that it is the God-given and inalienable right of every human being, to worship God or not, according to the dictates of his conscience; and, as long as he does not infringe upon the rights of others, he is to be held accountable to God alone, for all his religious beliefs and practices. And Baptists make this contention, not only for themselves, but as well, for all others—for Protestants of all denominations, for Romanists, for Jews, for Quakers, for Turks, for Papans, for all men everywhere. Their contention is not for mere toleration, but for absolute liberty. There is a wide difference between toleration and liberty. Toleration implies that somebody falsely claims the right to tolerate. Toleration is a concession, while liberty is a right. Toleration is a matter of expediency; while liberty is a matter of principle. Toleration is a gift from man, while liberty is a gift from God. It is, therefore, the consistent, insistent and persistent contention of our Baptist people, always and everywhere, that religion must be forever voluntary and uncoerced, and that it is not the prerogative of any power, whether civil or ecclesiastical, to compel men to conform to any religious creed or form of worship, or to pay taxes for the support of a religious organization to which they do not belong, and in whose creed they do not believe. God desires free worshippers, and no others.

In view of their essential principles, it is easy

to understand why Baptists believe that every State Church is a spiritual tyranny. In the very nature of the case, there can be no proper union of church and state, because their nature and functions are utterly different. Jesus stated the principle in the two sayings, "My Kingdom is not of this world," and "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." When, therefore, the state seeks to play mentor to the church, or the church to the state, a Pandora's box of evils will be loosed upon the people.

"Let Caesar's dues be paid
To Caesar and his throne;
But consciences and souls were made
To be the Lord's alone."

In their adherence to the union of church and state, Luther and Calvin and Zwingli and other great reformers suffered the Reformation to pass into eclipse, in a distressingly large measure. That one utterance of Jesus, "Render unto Caesar the things that are Caesar's and unto God the things that are God's," marked the divorcement of church and state, once and for all. It marked a new era for the creeds and deeds of men. It was the sunrise gun of a new day, the echoes of which are to go on, and on, until the doctrine of "A Free Church in a Free State," shall have absolute supremacy, in every land, whether great or small, around the encircling globe.

Concerning the church, Baptists hold that it is a Divine institution, not evolved from the changing conditions of society, but expressing the mind of Christ; that it is an enduring institution, adapted to all times and climes; that it is the custodian of the truth, to hold and teach it to the end of time, and to all peoples. They hold that a church of Jesus is a spiritual institution, and that it is a pure democracy, without disbarment of franchise to any member, on the ground of nationality, race, class or sex. There are two ordinances of the church, — Baptism and the Lord's Supper, neither as a means of salvation, but both figurative and commemorative. It is a vital Baptist principle that spiritual birth must precede church membership and these two ordinances.

Baptists hold the immemorial position that all true believers in Christ as their personal Savior, are saved, having been born again; and this without the intervention of preacher, priest, ordinance, sacrament, or church. Therefore, we profoundly rejoice in our spiritual union with all who love the Lord Jesus Christ in sincerity and truth. We cherish them as our brothers in the saving grace of Christ, and heirs with us of life and immortality. We love their fellowship, and maintain that the spiritual union of all true believers in Christ is now, and will ever be a blessed reality. This spiritual union does not depend on organizations, or forms, or ritual. It is deeper, higher, broader and more stable than any and all organizations. Baptists joyfully cherish all these believers in Christ, as their brothers in the common salvation, whether they be found in a Protestant communion, or in a Catholic communion, or in any other communion, or in no communion.

Surely, surely, all right-thinking Christians, whatever their name and creed, must cherish in their hearts a deep and abiding Christian love for all their fellow-believers in Christ; and must most gratefully rejoice in all that they are doing for the salvation of the lost of earth; and for every token of honor that they bring to Him Who is Lord over all and blessed forevermore. This joyful and understanding fellowship of Christ's people is to be cherished and magnified in every wise and worthy way. Well does John Calvin remind us that disagreement among Christians may proceed without any violation of charity, and that there is no spiritual unity except in Christ, and no charity of which He is not the bond. Wisely and faithfully does Calvin go on to say that the chief point in preserving charity, is to maintain faith, sacred and entire. One thing must be clear to us all—there can be no real unity at the expense of the truth. Any

(Continued on Page 8)

"THE BAPTIST MESSAGE AND MISSION FOR THE WORLD TODAY"

(Continued from Page 7)

unity, except in the truth, would not only be fatal, but it would also be treachery to Christ. It behooves all Christians faithfully to inquire how they may come closer together. Shall they do so by reducing their beliefs to the minimum? Any union which is not based on the unreserved acceptance of the Lordship of Christ, falsifies itself, and should be promptly rejected by all serious minded men. That would indeed be very shallow and unworthy reasoning which advocates union by compromise, in the realm of spiritual truth. Its voice is the voice of Jacob, but its hands are the hands of Esau.

(CONTINUED NEXT WEEK)

BAPTIST WORLD ALLIANCE

(Continued from Page 1)

in his native Burma. After inviting the Alliance to meet next in Burma he urged all Baptists to attend and see the Burmese Baptist Speed.

India was represented by Rev. Benjamin who made a striking appearance dressed in native costume. Besides his turban, the costume consisted of a neck band shirt without a collar, the tail out, not in. His trousers were of white and attached like we dress a new born baby, only his extended well below the knee. He said: "This is a sure demonstration of Jesus in men. India sends her warmest congratulations and assurance of success. Baptists have joined hands in the East."

In full native costume, Rev. W. Chi Ching of China, in answering the roll call said: "It was difficult for me to make the trip from my war stricken country, but God has been gracious. The Chinese look for reality and goodness in their chaos, and HAVE TURNED TO THE CHURCHES."

By proxy Manchuria reported religious restrictions and persecutions. But it was emphasized that these things have not hampered Baptist growth.

Dr. H. H. Bingham, representing a large Canadian delegation said: "The Baptists of Canada are active. It is a great joy to come from the cool and calculating north to this Gulf Stream of gracious hospitality."

Speaking for Southern Baptists, Dr. W. W. Hamilton, advocated separation of church and state and opposition to the practice of majorities hampering the work of churches.

Haiti and Nicaragua were represented by Dr. C. S. Detweiler who said: "We have many who do not yet know Christ as Savior. We shall need the help of our brethren. Let us of the River Platte republics march with you."

Many others responded, but space forbids mentioning all.

Sunday Night

Sunday night's service was given over to a discussion of evangelism.

Dr. Robert E. Speer, speaking on "Other Communion" declared that differences are not evil things, and asserted that underlying unities among the various denominations are stronger than the differences. He asserted that Christians in the world today must be driven together in faith and loyalty to the one foundation of faith, and learn the lesson of tolerance for humanity.

Easily one of the best speakers to appear was Mrs. W. J. Cox of Memphis. Speaking of "Woman's Part," she vividly portrayed the fact that God in the beginning gave instructions and commands to both the man and the woman, and interestingly showed how woman, though restrained and hampered in the past, had made great contributions toward human uplift.

She urged women to realize they have a part in God's economy to help lift the burden of humanity.

Dr. J. B. Middlebrook of Muddersfield, England, speaking on "The Fullness of Christ," said, "Only as we enter wholeheartedly into consecrated Christian living and service can we

have fullness with Christ."

"Jesus our Liberator" was discussed by Dr. Gordon Palmer, president of the Eastern Theological Seminary. It was a good old time revival sermon. "Only as men are completely surrendered to Christ can they have sincere freedom," he said.

In discussing "Perpetuating Pentecost," Dr. L. R. Scarborough said that the rising tide of radicalism throughout the world makes a pentecost an imperative and another pentecost is the only way out of the world's present unhappiness.

Drawing lessons from the first Pentecost, he said the lesson is that Pentecost may be repeated, transferred, by numbers or by individuals, whenever the conditions are complied with.

Conditions for a pentecost he declared to be (1) Christ central; (2) Prayer; (3) The Gospel proclaimed; (4) Much personal work; (5) a deep concern for the lost; (6) And above all, spirituality.

Monday

"Freedom, civil and religious, has been extinguished in certain parts of the world," said Dr. J. H. Rushbrooke of London in making his report as secretary of the Baptist World Alliance. And said he, "It hurts even to the depths when we realize that we are all in some measure involved in the common guilt."

According to Dr. Rushbrooke, "Terrible international crimes have been committed, which conscience must condemn—material power is exalted as the final arbiter in human affairs. Secularism even seeks to dethrone God. Good faith has vanished and the pledged word is held in contempt."

He then asked: "Are we, ourselves, living at such a level as exempts us from the condemnations we are prone to pass on to others. To me, the appalling martyrdom of China is the shame of the Western world. We could have stopped it and did not."

"When we reflect on the pitiable failure of statesmanship there, which has cost millions of lives, what shall we say?"

Dr. Rushbrooke reminded his hearers that the German government permitted the Alliance which met in Berlin in 1934 full freedom of discussion although the German press could not report the proceedings without interference. Eighteen months later, he said, the Nazi government suppressed circulation of Baptist literature condemning war and racial discrimination.

He further said, "Few are the countries in which religious toleration is assured. State establishment and patronage and, in greater or smaller measure, state control of particular Christian communions are, outside of France and Russia, almost universal."

"As to Asia, no feature of our time is as gravely alarming to the missionary enterprise as the multiplication of restrictions and demands in the enlarging Japanese-controlled areas of the Far East. The reverence to the Emperor exacted from Christian pupils in schools almost indistinguishable from Shinto religious rites, suggests too closely the old Roman Emperor Worship."

Concerning Russian religious conditions Dr. Rushbrooke declared, "Repression continues in Russia and direct intervention has up to now been impossible."

He said that if the Christians should "forget the suffering Russians those who thus forget would be un-Christian. The Western countries, France, England, the Scandinavian countries, the United States will never be friendly with Russia as long as such religious persecutions continue there."

As to Spain, he said that Baptists number only one-fourth of the small percentage of Protestants. He said General Franco had promised religious freedom but recently Methodist services had been prohibited. However, after protesting to the Spanish Ambassador in England, he was assured that the suspension was only temporary.

Dr. Rushbrooke asserted that Rumania was an outstanding example of "prolonged and persistent action by the Alliance as a defender of freedom." He said that religious suppression in

Rumania was not the will of the Rumanian, but behind it always stood the sinister figure of the priest.

According to Dr. Rushbrooke, Baptist churches in Rumania are open temporarily but the decree which closed the churches has not been withdrawn and the police are merely being held off.

In closing he said, "One claim do I make only in all simplicity: That with utter loyalty to our World Brotherhood . . . to the Gospel . . . acting in your behalf and in your name, I have done what I could."

While Dr. Rushbrooke was making his report to a crowd of 6,000 who filled every seat in the auditorium, it was estimated that 10,000 others were unable to squeeze in. Many of these did hear the speeches from loud speakers located at several outside points. Due to the great crowds unable to get in the auditorium, it was announced that all future meetings would be in Ponce de Leon Park.

The Auditorium was a sight to behold with its thousands of messengers from every corner of the globe. The walls were decorated with green draperies and flags of many nations were flying from balcony posts.

Dr. Rushbrooke was followed by Dr. Charles W. Koller, president of the Chicago Seminary who spoke on "Evangelism as the Primary Task of the Church."

He emphasized the fact that though the church had other tasks, evangelism was the primary one.

He asserted that (1) Evangelism was primary in the purpose of the founder. (2) Evangelism was primary in the ministry of the Apostles. (3) Evangelism is the primary need of those to whom we minister and (4) Evangelism is the primary need of the church that ministers.

Brief addresses were given by Rev. W. C. Smalley, Secretary Baptist Union of Western Canada on "Methods Adapted to Present Day Conditions." By Rev. Henry Cook of London, England on "Personal Evangelism" and by Professor Rolvix Harlan of the University of Richmond, Va., on "Evangelism and Christian Education."

Those who want to close Woman's College needed to hear Professor Harlan's address.

Monday Afternoon

Spiritual fires flamed high in the Young People's meeting held in the auditorium Monday afternoon. Cries of "Oh yes, Lord," and "Amen, brother," rose up in mighty crescendo from the audience which for the first time seemed to get into the old time spirit of things.

In an atmosphere remindful of the old time revival meeting, youth was brought to the crowded auditorium, tried and then acquitted of the charge that they are responsible for the immoral conduct rampant in the world today.

Dr. Luther Wesley Smith of Philadelphia, laid the responsibility for young people's shortcomings at the feet of their parents who he said had tossed over the moral standard and were sliding down into a pagan futility.

"Can you be blamed if three-fourths of a nation," he said, "bows down to the idols of the silver screen—Idols who have been married and divorced, not once or twice, but as many as five times and who now live in legalized adultery?"

Liquor, of which Georgia seems to have an abundance, according to the prevalence of liquor stores everywhere, came in for a few hot shots with the statement that in a country which one-third of the people are unable to provide sufficient food for themselves except through the grants of government, more was spent last year for liquor, which debauches character, than for food."

Other speakers discussing the problem of youth were Rev. E. A. Payne, "Youth and Baptist Values"; Dr. W. H. Jernagan, "Youth and the Winning of Souls"; Saw San Po Thin, "East

(Continued on page 16)

A new head of the Salvation Army is to be elected in London, August 15 to succeed Evangeline Booth, who is scheduled to retire October 1.

Thursday, August 3, 1939

The Baptist Record

Published every Thursday by the
Mississippi Baptist Convention
BoardBaptist Building
Jackson, Mississippi
D. A. McCALL, Cor. Secretary
P. I. LIPSEY, Editor
A. L. GOODRICH, Cir. Manager
Subscription: \$1.50 a year, payable in
advance.Entered as second-class matter, April 4,
1918, at the Post Office at Jackson, Mis-
sissippi, under the Act of October 3, 1911.RENEW PROMPTLY: Please send in
your renewal promptly and give your old
address as well as the new when writing us
for a change. If you do not send in your
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of Jacobs List, Inc., Clinton, S. C. Soli-
citing Offices: E. L. Gould, Manager, New
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Department

By R. L. BRELAND

Coffeeville Meeting

The revival began June 17 and
closed June 25. Rev. W. B. Saucier,
supply pastor, conducted the meet-
ing. All were pleased with him. Con-
gregations splendid and interest
good. The church seemed to be re-
vived. Twelve were added to the
church, six by letter and six by
experience and baptism.

The offering was splendid, above
the average, and a "love offering"
was sent the pastor. Some of the
best people anywhere are there. How
I miss them and their fellowship!
God bless you every one, brothers
and sisters.

The church was left in a good
state of feeling, and many write of
their determination to serve Him
better.

God is the great physician. None
other can heal, only used as in-
struments in God's hands. No in-
curable cases with Him. He don't
always heal as we ask Him to do,
but He does better things for His
children. "My God shall supply all
your needs according to His riches
in glory by Christ Jesus." Phil.
4:19.

A letter from Miss Ora Clark of
Neshoba, Rt. 1, says: "The revival
begins at Mt. Sinai Baptist Church
next Saturday, July 1st. Rev. A. H.
Childress will do the preaching, Rev.
Z. B. Kitchens is pastor. The Bre-
land family reunion will be held
July 14th."

I am much in sympathy with the
effort to raise the endowment for
Mississippi Woman's College. We
need the college. Let every Baptist
give a little and the task will be
done. \$1.00 from 55,000 Baptists
will do the work—and we have 250,-
000 Baptists in the state.

Mrs. C. C. Pate speaks of the
meeting at Coffeeville as a real re-
vival as do also brother O. H. Cohea
and Mrs. C. M. Taylor and Mrs.
Sellers Denley. That is good news
to this pastor.

Mrs. Jack Yancy of Pittsboro
Baptist Church says: "Our meeting
is in progress now (June 28) at
Pittsboro. Rev. J. B. Middleton is
preaching. His sermons are good."

Miss Clara Denley of Scuna Val-
ley Baptist Church, who finished at
Blue Mountain College this year, is
doing service in her local community.
She gives evidence of becoming a
fine kingdom worker.

The doctors have not told me
whether I am improved or not, but
one thing I know: I feel 200% bet-
ter than when I came. The doctors
say I look much better every way.
After all, my hope of healing is not
in doctors, nurse or hospitals, but
God is my Great Physician and I
have understood Him to say that I
would be well again. He is right
with me all the time. Praise His
Holy Name!

HOW WE DID IT

Our department was organized
September 18, 1938 as the result
of an enlargement campaign in our
Sunday school. Our state workers
were with us for one week and di-
rected the reorganization of the en-
tire Sunday school. At this time we
had 21 Intermediates with an av-
erage attendance of 15. There were
only two classes; one for boys and
one for girls. After reorganizing we
made four classes with as few as
two in one class.

At the beginning of our enlarge-
ment campaign a complete census
was taken which revealed 46 pos-
sibilities for the Intermediate de-
partment. During the week an ex-
tensive visitation program was car-
ried out. The possibilities were
reached and invited to this new
department. The first Sunday 39
boys and girls came. Within six
weeks the enrollment went to 52.
Even more than we thought were in
our church area.

The next step was to map out a
well balanced program. This we
found in the Standard of Excellence
for the Intermediate department.
With this chart as a guide each
teacher, together with the officers,
worked faithfully to perfect stand-
ard classes. This meant sacrifice and
hard work but we were rewarded
with a Standard department at the
close of the first quarter of our
organization.

As an incentive to the Inter-
mediates to do their part in build-
ing an A-1 department a contest
"Trip to the World's Fair" was fol-
lowed for the three months. The
progress of each class was deter-
mined weekly by their class grade.
The class reaching the fair first
was given a party with the priv-
ilege of choosing their guest. The
contest created quite a bit of rivalry
between classes as well as lots of
fun. The banner class closed the
quarter with an average of 80%.
The department grade, 70%. In ad-
dition to the contest, weekly bulle-
tins were given at the closing as-
sembly giving class grades, an-
nouncements and special items for
Intermediates.

Our work among Intermediates is
one hundred percent more efficient
than it has ever been and we feel
grateful to our state leader for giv-
ing us this organization. We've tried
both ways and are convinced that

in this age it takes organized ef-
fort to reach Intermediate boys and
girls.

Our success in this department
we attribute to "Answered Prayer,"
hard work and perseverance. The
Lord is willing to give us more ef-
ficient Intermediate departments,
but only when we're interested
enough to ask for them and zealous
enough to work for them.

"Call unto me and I will answer
thee, and show thee great and
mighty things, which thou knowest
not." Jer. 33:3.

Miss Harriet Fuller, Supt.,
Int. Dept., Southside Baptist
Church, McComb, Miss.

Note: This department was stan-
dard the first quarter it was or-
ganized.—John A. Farmer.

THE WIDE OPEN DOOR FOR
SOUTHERN BAPTISTS IN
SOUTHERN LOUISIANA

Voluntary missionary friends, you
need not wait until our boards can
make a way for you to go to far
off Africa or China or Japan for
your opportunity to work with peo-
ple that bow down to graven
images, or people that worship
images of brass and wear away the
toes of bronze by kissing the toe of
St. Peter or people that spend all
their lifetime trying to do things
that perhaps they might make
peace with an unknown God. At
least 90% of the white people in
Southern Louisiana are Catholic. The
door is wide open, the field is white
unto harvest but the laborers are
few.

During the past few years the
prints of the Master's hand can be
seen in this thickly populated sec-
tion.

1. Great oil fields are being open-
ed and developed.
2. Many Baptist people from all
parts of the country are moving in.
3. God has placed two great
schools in this section for the edu-
cation and training of Christian
workers.
4. Great advancement is being
made in literary education, and as
people become more educated they
come to doubt more the old form
of religion that once was so dear
and sacred to them.
5. The leaders of this dominating

religion are still appealing to the
illiteracy of the people and are pre-
suming upon the ignorance of the
people. Now is the time for South-
ern Baptists to come in and appeal
to the intelligence of the people
with a living Christ that is able to
save and a religion that they have
been searching for.

There are scores of towns in
Southern Louisiana with a popula-
tion of from five hundred to five
thousand where there are no Bap-
tist Churches and very little or no
Protestant work. All around these
towns are small settlements where
we should have Sunday schools.

If you would like to have a part
in the pioneering work of one of
the greatest mission fields in the
world and in the winning of hun-
dreds of these people and building
churches and establishing Sunday
schools, write to one of the pastors
of one of the most recently organized
churches in the heart of the French
Mission section, for further infor-
mation.—Ira I. Marks, Jeanerette,
La.

S. S. ATTENDANCE JULY 30

Jackson Griffith Mem. Church	571
Jackson Davis Mem. Church	207
Jackson Van Winkle Church	101
Red Banks Church	27
Vicksburg First Church	443
Shelton Church (Jones Co.)	102
West Laurel	479
River Ave. Church, Hbg.	112
Crystal Springs Church	326
Glenfield Church (Union Co.)	65

B. T. U. ATTENDANCE JULY 30

Jackson Griffith Mem. Church	251
Jackson Davis Church	123
Jackson Van Winkle	57
Crystal Springs Church	80
West Laurel Church	185
Vicksburg First Church	152
Glenfield Church	72

SUBSCRIBE TO THE BAPTIST
RECORD

EYE COMFORT

Relieve irritation due to over-
use, exposure to Dust, Glare
JOHN R. DICKEY'S EYE WASH
OLD RELIABLE
refreshes and brings comfort. Used 65 years.
Genuine in red box. 25c and 50c at drug
stores. Ask for large size with dropper.
DICKEY DRUG COMPANY, BRISTOL, VA.



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Abiding Songs—A "little hymnal"
containing a choice selection of best
loved hymns and gospel songs with
responsive readings. Round or
shaped notes. Cloth or bristol bind-
ing. Cloth, dozen, \$4.25; fifty, \$13.75;
hundred, \$27.50, carriage extra.
Bristol, dozen, \$3.00 postpaid; fifty,
\$8.75; hundred, \$17.50, carriage
extra.

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BAPTIST WORLD ALLIANCE
SIDELIGHTS

By A. L. Goodrich

Dr. Frank Leavell said, "America must do something about its 'roadhouse gang,' the boys and girls who park and pet and drink and dance—sometimes from dark until dawn—in the ill-reputed taverns which dot the highways from coast to coast."

Said Dr. Truett: "The time-keeper will ring the bell when the speaker's time is out and keep on ringing it until the speaker is out."

Mrs. George T. Veal of Slaughter-Veal Ranch, El Paso County, Texas, was a most interesting messenger. She is the only surviving member of the 32 women who formed the Woman's Missionary Union at Richmond, 51 years ago.

The gavel used by the presiding officers at the Alliance meeting was presented as perhaps the most historic Baptist gavel in the world.

It was presented by Minetry L. Jones, member of the Board of Trustees of William Jewell College, Liberty, Missouri, who said it brought together wood from: A church where John Bunyan was a bell ringer in 1530; a tree on the site of the First Baptist Church organized on the North American continent in Nova Scotia; the oldest Baptist Church in the Colonies, organized in 1638 at Providence, R. I.; a tree planted in India in 1795 by William Carey, first Baptist missionary to India; the oldest Baptist Church west of the Mississippi, built in 1806 near Jackson, Missouri.

In the ends of the gavel, he added, are two stones from the site of the Crucifixion, northwest of Jerusalem.

The material for the gavel was collected by Rev. Claude Warrall Kelly of Hot Springs, Arkansas. It is bound with silver rings.

Some Chinese were guests in an Atlanta home. The husband was detained on business and could not get home in time for dinner. After waiting awhile the meal was served. Later the Chinese lady guest told the wife that she waited with fear and trembling the arrival of the husband. She said that in China it is a terrible thing if a meal is served before the husband arrives. Hence the Chinese lady fully expected the hostess and wife to get a terrible beating when the husband arrived.

Although afraid to relate it publicly for fear of provoking further persecution, one messenger to the Alliance related privately how a Baptist leader was imprisoned and while a prisoner died from exposure and ill treatment for allegedly violating a law that a certain language could not be used in conducting the man was arrested because he mere-services of a Baptist church. This ly exchanged personal greetings while in the church building with a fellow Baptist in the forbidden tongue. This occurred while no church services were in progress.

In responding to the roll call, Dr. Bela Udvarnoki said that there are now 15,000 Baptists in Hungary. He explained that this means 15,000 who take an active part in the work of their respective churches because in Hungarian Baptist Churches the

A TYPICAL CASE

By Louis J. Bristow, Superintendent

It was at the Southern Baptist Convention in Oklahoma City in May that State Secretary Reeder of Illinois spoke to me of her. He said she was a widow, entirely destitute. Efforts had been made to get her into other hospitals, but without success. Her church would pay her transportation, but that was as much as it could do. The doctor had written: "An X-ray picture of the lumbar spine and pelvis was made, and apparently Mrs. Blank is suffering from a spondylolisthesis." And he added, significantly enough, "the progress, if this diagnosis is correct, is doubtful." The doctor wrote of other troubles also which afflicted the woman.

So she came, early in June. A complete examination, surgery, long-drawn-out treatment—and recovery followed. She left New Orleans for her home in Illinois last Friday, the beneficiary of kindly ministrations of those who constitute the personnel of the Southern Baptist Hospital. She has been blessed in a physical way: and I believe those who support our work and thus had part in her care are blessed also.

—BR—

SOSO

—O—

Daily Vacation Bible School and B.T.U. Study Course was a big success at Soso.

The Soso Baptist Church was very fortunate in having such a grand D.V.B.S. and B.T.U. Training School this summer. Buzzes throughout town and the entire community say it was seed sown upon good ground and is expected to bring forth much fruit.

This splendid work was sponsored by Miss Tresie Jefcoats, Soso, who was ably assisted by Miss Mable Bacot, principal, Misses Doris Wilson, Lucile Pearson and Velma Beechem of Laurel, Mr. Harris McDonald, Summerland, and Mrs. Walter Melcorn, Mrs. Laurence Ingram, Misses Edna Earle and Oleta Shows and Bertie Ingram, Soso.

The commencement was held last Friday night with a very pleasing report. The attendance was above average throughout the school and there was a fairly good collection for the Baptist Orphanage. Many objects from the hand-work display will also go to the Orphanage.

After the program, lovely certificates were awarded by the pastor, Rev. I. E. Sumrall.—Tresie Jefcoats, Soso, Miss.

names of those who are guilty of neglect or non-attendance are dropped from the rolls and are no longer included in the totals reported. (What would the membership of your church be if this rule applied? —A. L. G.)

As an indication of the strictness of censorship in the dictator countries, several messengers when asked the international situation usually replied, "Oh, I can't talk about that!"

Dr. William A. Mueller, professor of church history at Eastern Baptist Theological Seminary, received notice during the first day of the Alliance that unto him and Mrs.

LISTING OF FALL ASSOCIATIONAL MEETINGS

Date	Ass'n.	Church	Location
Aug. 23, 24	DeSoto	Macedonia	Byhalia, R. F. D.
Aug. 31	Grenada	Elliott, Elliott.	
Sept. 5	Benton	Hickory Flat	Hickory Flat.
Sept. 5	Lafayette	New Prospect	Oxford, R. F. D.
Sept. 6	Monroe	Center Hill	Hamilton.
Sept. 6	Tippah	Macedonia	Ripley, R. F. D.
Sept. 6, 7	Yalobusha	Camp Ground	3 Mi. N. of Water Valley.
Sept. 7	Marshall	Holly Springs	
Sept. 7, 8	Lee	Camp Creek	Blue Springs, R. F. D.
Sept. 12	Calhoun	Mt. Moriah	Sarepta, R. F. D.
Sept. 14	Oktibbeha	Wake Forest	Near Sturgis.
Sept. 14	Sunflower	Roundaway	Doddsville, R. F. D.
Sept. 19	Jasper	Louin, Louin.	
Sept. 19, 20	Lebanon	Green's Creek	Hattiesburg, R. F. D.
Sept. 21, 22	Alcorn	Union	Kossuth, R. F. D.
Sept. 26	Madison	Canton (First)	Canton.
Sept. 27	Rankin	Oak Dale	5 Mi. N. of Brandon.
Sept. 27	Clarke	Shubuta	Shubuta.
Sept. 28	Franklin	New Salem	McCall, R. F. D.
Sept. 28	Bolivar	Duncan	Duncan.
Sept. 27, 28	Zion	Cross Roads	Cumberland, R. F. D.
Sept. 28, 29	Prentiss	Booneville	Booneville.
Sept. 28, 29	Perry	Oak Grove	New Augusta, R. F. D.
Sept. 28, 29	Choctaw	Mt. Moriah	Weir, R. F. D.
Sept. 29	Liberty	Rolling Creek	6 Mi. E. of Stonewall.
Sept. 29, 30	Kemper	Electric Mills	Electric Mills.
Oct. 3	Carroll	Acy Memorial	Black Hawk, R. F. D.
Oct. 3	Jones	Mt. Oral	Laurel, R. F. D.
Oct. 3	Panola	Liberty Hill	14 Mi. E. of Pope.
Oct. 3, 4	Tishomingo	Belmont	Belmont.
Oct. 4	Union Association	Fellowship	Lorman.
Oct. 4, 5	Marion	Bunker Hill	Columbia, R. F. D.
Oct. 4, 5	Pike	Silver Springs	S. E. corner of County.
Oct. 4	Smith	Liberty	Taylorville, R. F. D.
Oct. 5	Chickasaw	Arbor Grove	Houston, R. F. D.
Oct. 5	Covington	Seminary	Seminary.
Oct. 5, 6	George	Lucedale	Lucedale.
Oct. (evening)	Gulf Coast	Information lacking.	
Oct. 5, 6	Holmes	Beulah	Lexington, R. F. D.
Oct. 5, 6	Lawrence	Antioch	Monticello, R. F. D.
Oct. 5, 6	Neshoba	Pearl Valley	9 Mi. N. of Philadelphia.
Oct. 5, 6	Pearl River	Pine Grove	7 Mi. W. of Picayune.
Oct. 5	Tallahatchie	Spring Hill	Oakland, R. F. D.
Oct. 5, 6	Winston	Bethel	12 Mi. E. of Louisville.
Oct. 9, 10	Deer Creek	Hollandale	Hollandale.
Oct. 10, 11	Copiah	Sardis	Hazlehurst.
Oct. 11, 12	Lauderdale	Macedonia	Meridian, R. F. D.
Oct. 11, 12	Lincoln	Holly Springs	Sontag, R. F. D.
Oct. 12	Wayne	State Line	State Line.
Oct. 12, 13	Leake	Mt. Carmel	Edinburg, R. F. D.
Oct. 12, 13	Riverside	Lambert	Lambert.
Oct. 13, 14	Greene	McLain	McLain.
Oct. 12, 13	Pontotoc	Pontotoc	Pontotoc.
Oct. 17	Columbus	Calvary	Columbus.
Oct. 17	Montgomery	Mulberry	Lodi, R. F. D.
Oct. 17, 18	Newton	Cross Roads	Decatur, R. F. D.
Oct. 17, 18	Simpson	Goodwater	Magee, R. F. D.
Oct. 18, 19	Scott	Oak Grove	Lake, R. F. D.
Oct. 19	Hinds-Warren	Davis Memorial	Jackson.
Oct. 19, 20	Walthall	Enon	Holmsville.
Oct. 19, 20	Jeff Davis	Antioch	Information lacking.
Oct. 20, 21	Kosciusko	Bowlin	McCool, R. F. D.
Oct. 21	Noxubee	Brooksville	Brooksville.
April 11 (1939)	Union Co. Ass'n.	Glenfield	Glenfield.
.....	Clay	(Information lacking)	
Oct. 6, 7	Itawamba	Poplar Springs	Red Bay, Ala., R. F. D.
Oct. 5	Jackson	Kreole	Agricola, R. F. D.
Oct. 10	LeFlore	Itta Bena	
Oct. 5, 6	Mississippi	East Fork	
.....	Mt. Pisgah	(Information lacking)	
.....	Tate	(Information lacking)	
Oct. 5	Yazoo	Center Ridge	

Mueller was born a son at a Philadelphia hospital. Dr. Mueller is the official interpreter for the Alliance. He immediately sent out notices as follows: "Another potential interpreter has been born but up to now he is only an interrupter."

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By A. L. GOOD
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Going Places

By A. L. GOODRICH, Circulation Manager

Hawkins Supports Us

"Dear Brother Goodrich:

I preached at Mars Hill Baptist Church Sunday for my second time as their pastor and I asked them to include the Record in their budget. They did and I enclose the list and the money for the first month.

I also preached at Center Baptist Church and was called to the pastorate there. We did not get our budget plans complete, but one of the first requests that I will make is that they include the Record for every home.

H. D. Hawkins."

(Note that this good pastor asked his people to adopt the E F Plan. Most churches will follow the pastor's leadership.—A. L. G.)

—o—

Worthy Words from Editor Routh

Editor Routh of the Baptist Messenger of Oklahoma in a recent article said what we have tried to say and he says it so much better, that we give below a part of this appealing article. All he says applies to Mississippi.

Where will the average Baptist, the young convert especially, learn about Baptist beliefs? He will not get it out of the daily paper or from the radio, and again the pastor is so busy that he does not have much time for doctrinal messages. And not all his people can be at the church services to hear him. Where will the average Baptist home, with its radio and the daily paper and the "best seller" and the latest magazines, get literature which will keep before the growing children the high ideals of honesty, and sobriety, purity, and integrity? Where will they get the stories of world missionaries and of Christian leaders in every realm which will be an inspiration to their sons and daughters?

—o—

It Works for the Bishop

"Dear Brother Goodrich:

Your statement, "Ask the people and they'll subscribe" is a true saying. We asked the people at Ruth to subscribe to the Record and even Methodists asked us to send the Record to them. And "Believe it or not," some who are not members of any church asked for the Record. Your plan is so easy that every Baptist can and will have the Record in their homes when this matter is properly put before them.

B. T. Bishop, Ruth, Miss."

—o—

IN ALL BAPTIST HOMES

(We give below an article from the pen of Dr. F. M. McConnell in The Baptist Standard. We substitute Record for Standard).

The most powerful thing among human beings is public sentiment. It is the most helpful thing for every good or bad cause. If public sentiment is right and powerful in any community, that community will be progressive and prosperous. If public sentiment is wrong in any community and becomes powerful, it means destruction.

The power of public sentiment was seen on several occasions in the life of Christ. It was said of him in one place, "He could there do no mighty work, because of their unbelief."

Do Baptists believe in children going to Sunday school and the Sunday school being a power in the world? If they do in my church they should have the Baptist Record go into every home in the church; because it carries a department every week conducted by our own Sunday School Secretary whom many consider the equal of any in the land. That Sunday school page ought to go, every week, into every Baptist home in the church in any city, town, or community. Also, the Sunday school lesson by that great teacher, Dr. Bracey Campbell, the equal of any and the superior of most lesson writers.

Do Baptists believe in training young people? The Baptist Record carries a page every week, 51 pages a year, conducted by Auber J. Wilds who leads our Baptist training unions and leads as progressively as any in the South.

Do Baptists believe in women's religious and denomination work? The Baptist Record carries a page of W. M. U. information, appeals and instruction every week. If some Baptist women, leaders in their homes, should have this information, the Baptist woman in every home in the church ought to have it.

Should Baptists be interested in foreign mission work and thrill with news of revivals and Baptist progress all over the world? The Baptist Record carries encouraging news every week from different foreign fields and once a month gives a page to information from Dr. C. E. Maddry, foreign mission secretary of the Southern Baptist Convention.

Do Baptists believe in taking the home land for Christ, leading the lost in the home land to accept him as their Savior, with all the results of religious sentiment? The Baptist Record carries home mission news and appeals every week, and once a month gives one-half of a page to information furnished by Dr. J. B. Lawrence, Home Mission Secretary of the Southern Baptist Convention.

Do Mississippi Baptists believe in the Mississippi Baptist Convention? The Baptist Record gives every week a department for matter furnished by Secretary D. A. McCall and other workers of the Convention in Mississippi.

Do Baptists believe in revival meetings, the lost being saved by the gospel of Jesus Christ preached to them? The Baptist Record has news of good revivals and of people being converted all over the world and especially in Mississippi. Hundreds of additions to the churches are reported every week. This should thrill every reader who loves his Master.

Do Baptists believe in our Orphanage, our Baptist colleges, our Baptist hospitals, building up Baptist institutions? The Baptist Record carries news, appeals, and information concerning our institutions every week. It carries news concerning the progress being made and the far reaching aims of our people.

Any pastor, deacon, Sunday school superintendent, teacher, or worker in any department of the church who believes in these things ought to be intensely interested in getting the Baptist Record into every home in his, or her, church. It is not a private business belonging to the editor, but it belongs to the Baptist Convention of Mississippi. It is not a narrow business but as broad as Christian sentiment, good deeds and the promotion of religion. Every Baptist home in Mississippi ought to have what the Baptist Record contains in its pages every week, and pastors and other workers who are interested in these things ought to do their utmost to get such wide, powerful, sentiment-building distribution for the Baptist Record.

—BR—

OKOLONA AND ROUND ABOUT

—o—

It was our good pleasure and privilege to be associated with brother Van Hardin and the good people of Maben, Miss., during the first week of June in a series of revival services. The Lord smiled upon our efforts and there were eight added to the church, four by letter and four by baptism. Brother Hardin is doing a great work at Maben and recent reports reveal that the church is now moving forward with the building of additional rooms and the installation of a heating plant. Some other church would do well to engage brother Hardin for the other part of his time, for he only has half time at Maben. Half time or full time, brother Hardin puts in all of his time for the Lord and leads the people forward for Christ.

The first week in July found us engaged with brother J. F. Sullivan in an annual revival meeting at Vancleave, Miss. Here we found a small band of loyal Baptists carrying on in the name of the Lord under the leadership of the missionary pastor. Brother Sullivan has a great and challenging field of service down on the coast. He is doing a great work in a great field. Truly it can be said of him and his work: "There is opened unto me a great door and effectual, and the adversaries are many." Courageous souls move forward for Christ on this field of service. Pastor, people, and preacher were aware of the difficulties of the week of July 4th and all that it involved on the coast, yet, in spite of these contrary winds, the Lord signally blessed our efforts and we rejoice in His goodness. Plans were perfected by this loyal group of Christian soldiers for a new and more determined assault on Satan.

The first annual youth revival of the Okolona Baptist Church was held from Sunday, July 9 to Sunday, July 16. This was indeed a mountain-top experience for the church, and in particular for the youth of the church, and community. Under the leadership of Mr. T. C. Clark, president of the Mississippi College B.S.U., and assisted by Wayne Todd, Carmon Sharp, and Bill Drummond, our church and the whole community were blessed of God in the deepening of our love and devotion to the cause of Christ. There were many who rededicated their lives to Christ and greater

results of these services are unfolding themselves every day in the manifestation of loyalty and determination to carry forward the banner of Christ in every realm of life on the part of many of our most noble young people. We look forward to having them again next year.

Late crops, busy farmers, hot weather, politics, and vacation—all together and separately made themselves felt in the Union Chapel meeting, July 16-21. And so did the Spirit of the Lord. In many ways we were blessed of God in these days and, although the visible results could have been greater, the hands of God's people were strengthened for the work ahead. There was one profession of faith.—R. B. Patterson.

—BR—

BLUFF SPRINGS

—o—

We have just closed a very successful revival at the Bluff Springs Baptist Church near DeKalb, Miss. Brother Glenn Smith, the pastor, did the preaching. He brought us fine spiritual messages which will not be soon forgotten. Brother Moore was director of the music and proved himself very efficient. He very greatly endeared himself to the people as well as rendered a fine service. Not only was the attendance and interest of the people excellent but a fine spirit of co-operation was manifested by all concerned. We feel that this revival will have lasting effects for good upon the church and community.

There were twelve added to the church, eight for baptism, and four by letter.

Our prayers go with brother Smith and brother Moore as they go into other fields of labor that they, as instruments of Christ, may be the means of leading many souls to an acceptance of the wonderful saving grace of Jesus.—E. E. Shepard, C. C., DeKalb, Miss.

—BR—

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CAPUDINE

The Children's Circle

MRS. FRANCES LIPSEY STEELE

(Address all communications to Mrs. Frances Steele, Magee, Miss.)

My dear children;

During this hot weather, when tempers are inclined to be short and tongues to be sharp, and patience is easily strained it might be a good time to remember one of the wise sayings found in Proverbs: A soft answer turneth away wrath; but grievous words stir up anger.

Josie and Ruby had been playing dolls under the big elm tree in the grove when mother called them to come eat some watermelon. There was a pink luscious piece for each of them. Ruby was there first and without waiting for her sister, picked up one piece and began to eat it. Josie accused her of taking the larger slice and Ruby denied it until words were beginning to get unpleasant. Lou, the oldest of the three sisters, called Josie and said, "You may have some of mine, Josie. Here is a piece of the heart." Ruby, shamed, began to offer some of hers, but Josie, her usual good nature returning, answered, "Certainly not. I have all that I can eat here. I'm sorry I acted so ugly." And peace was restored because Lou was ready with a "soft answer?"

Our Bible study from the book of Acts which we have next week makes one think of the first and second commandments. Do you know what they are, and what our Bible study will be about?

With love,

Mrs. Frances Steele.

Terry, Miss.,

July 19, 1939

Dear Mrs. Steele;

This is my first time to write to you. I read the Children's Circle every week and enjoy it very much.

I am a little girl 9 years of age and will be in the fourth grade next session. I go to Bethesda Baptist Church and my teacher is Mrs. Johnson.

I would like to become a member.

Your new friend,

Emma Gene Ervin.

We are happy to have another new friend, Emma Gene. You must come to see us often.—F.L.S.

Philadelphia, Miss.,

July 20, 1939.

Dear Mrs. Steele;

I am seven years old and will be in the third grade next session. We get the Baptist Record every week. This is my first time to write. I wish to join the Children's Circle.

Yours truly,

Billie Foy Storey

Billie Foy, we welcome you to the circle, and invite you to write and tell us more about yourself.—F.L.S.

Star, Miss., Rt. 2,

July 20, 1939.

Dear Mrs. Steele;

I am enclosing ten cents for the orphanage. I wish I had more to share with them. I attend church every Sunday and enjoy it all very much. I shall be glad when school starts again. I shall be in the fifth grade. I am ten years of age.

My mother passed away when I was only five years old, but I have a step-mother who is so dear to me and my brothers. She is a Christian and is trying to lead us in the right path, for which I praise and thank our Father above. She and my daddy are very dear to us.

I am enclosing a puzzle which I hope each will enjoy. Answer each question with one name.

With every good wish. May God bless you and all the children.

A new friend,

Frances Mary Bridges.

PUZZLE

1. Start the Christian life young like J.....

2. Know the Holy Scripture, like T.....
3. Desire true wisdom, like S.....
4. Choose and stick to your choice, like R.....
5. Say "Here am I, like S.....
6. Have a meek and quiet spirit, like M.....
7. Keep thyself pure, like J.....
8. Be obedient to the heavenly vision, like P.....
9. Choose the better part, like M.....
10. Do that which is right, like J.....
11. Be ready to serve, like M.....
12. Have the holy fire, like I.....
13. Show thyself a pattern of good works, like T.....
14. Serve the present age, like E.....
15. Be quick to obey the Spirit, like P.....
16. Dare to stand alone, like D.....
17. Come off more than conqueror, like D.....
18. Be about your Father's business, like J.....
19. "Go and tell," like M.....

I'm sure many will enjoy your puzzles, Frances. Thank you for sending it and the contribution to the orphanage.—F.L.S.

Liberty, Miss.,

July 20, 1939.

Dear Mrs. Steele;

I am seven years old and will be in the second grade next session. My birthday is June 24th.

I like to go to Sunday school. My teacher is Miss Erna Mae Rice. I have a brother three years old. His name is Daniel. We have good times playing.

I am sending ten cents for the orphanage.

Your new friend,

Sara Jo Barksdull

Sara Jo, I know Daniel will miss his sister when she starts to school again in the fall. He might want to go too. We appreciate this gift which you send for the orphanage.—F.L.S.

State College, Miss.,

July 21, 1939.

My dear Mrs. Steele;

I will miss the Baptist Record this week as I am away from home. I want to tell you about friends who have remembered us so kindly this month: Mrs. A. Preston, Kansas; Mrs. Dunham, San Diego, Cal.; Shepherd Hotel, Indianola, Miss.; Roberts Drug Store, Sunflower, Miss.; and friends from Vicksburg, Yazoo City, and Liberty, Miss.

Please remember us in your prayers. Thanks for all kindness shown us.

Lots of love,

Mrs. Irene Brewer.

I'm sure you are grateful to these friends who have remembered you and your work, Mrs. Brewer, and we are glad to help you say "thank you" to them through this page.—F.L.S.

Eupora, Miss.,

July 21, 1939.

Dear Mrs. Steele;

May I join the Children's Circle? This is my first time to write but I hope not my last one. I am a little girl ten years old. My birthday was last Monday, July 17th. I go to Sunday school every Sunday that I can. My teacher's name is Mrs. Love. Our pastor's name is Rev. R. B. Hicks. Our meeting starts the second week in August. We had a storm in April which blew down our church (Montevista) but we had services in the school house. Just this week they are starting us a new church building. I am in the fifth grade. My teacher's name is

Mrs. Woods. I am sending some of the answers to Shirley's puzzle. No. 3. His strength. 5. Malachi. 6. Nazareth. 7. Twelve. 8. One who fortells the future.

Enclosed you will find ten cents for the orphans.

Your friend,

Floy Nelms

How happy every one must be because you are going to have a new church, Floy. I know you'll be very grateful when it is finished. We are grateful to you too for not forgetting the orphans. Your puzzle answers are good; you just didn't give them all.—F.L.S.

Centreville, Miss.,

July 22, 1939.

Dear Mrs. Steele;

May I join the Children's Circle? I am a little boy seven years old, and I go to Sunday school, story hour, and church on Sunday. My pastor is Dr. J. F. Tull, and my Sunday school teacher is Mrs. H. L. Shultz.

I am sending a nickel to help the orphans. I used to be an orphan.

I am taking piano lessons and when I get to be a little older I am going to learn to play the accordion.

May I send in a puzzle for the little children?

1. Who saw a ladder reaching to heaven?

2. Who was thrown into a lion's den?

3. Who was Paul?

4. Who helped Eli in the temple?

5. What little boy was hidden in the water?

6. Who baptized Jesus?

7. Who was Jesus' mother?

8. Who played the harp for King Saul?

9. Who was the boy that was sold by his brothers?

10. What is the shortest verse in the Bible?

Love,

Albert Lee Williams.

Albert Lee, I think it is fine for you to send a puzzle for the little folks because you would know what the little folks would like. Let's limit it to those under ten years old. You could never forget the orphans. Thank you.—F. L. S.

Ora, Miss.

July 22, 1939.

Dear Mrs. Steele;

I am sending the answers to the puzzle in last week's edition of the Children's Circle: 1. Old Testament—L; 2. Old Testament—O; 3. New Testament—V; 4. Old Testament—E; 5. Old Testament—N; 6. New Testament—E; 7. New Testament—V; 8. Old Testament—E; 9. New Testament—R; 10. New Testament—F; 11. Old Testament—A; 12. Old Testament—I; 13. Old Testament—L; 14. Old Testament—S.

The first writing is the part of the Bible the verse is in and the last is the first letter the verse begins with and it spells, "Love Never Fails." This is my first time to write and I want to become a member of the Children's Circle.

Your new friend,

Charles Goodson.

Your answer is excellent, Charles. And isn't that a great verse to think of all it means. Read it and emphasize each word. We need a boy like you in our Circle, so you know we are glad to have you.—F. L. S.

25 N. St.

Hazlehurst, Miss.

July 23, 1939.

Dear Mrs. Steele;

Enclosed find fifty cents for the Orphanage. I enjoy reading the Children's Circle. What a beautiful pen picture you give every week of the children doing kind acts. All should give thanks daily to our Heavenly Father for His merciful kindness in providing for those dear children a haven of safety from the snares and temptations of the outside world. When I think of so many little hearts, hungry for a mother's loving care, it carries me back to the long ago when a child in my mother's home, feeling the velvety touch of her loving hand and the

sweet kiss on my cheek. From the depth of my heart goes up this cry,

Lord, make me again as a little child
Like at my mother's knee.
Keep me humble, meek and mild
That I may serve and worship Thee.

Sincerely,

Mrs. Jodie Gibbs Burford.

Mrs. Burford, we appreciate your contribution to our Circle, both in money and thought. Many of us could pray this prayer which you give.—F. L. S.

Brookhaven, Miss.

Route 2, Box 44-A.

July 25, 1939.

Dear Mrs. Steele;

This is my first time to write to the Children's Circle. I am a little girl twelve years old and will be in the seventh grade next school session.

Enclosed you will find twenty-five cents which I won in a contest during our revival meeting last week. This you may use any way you wish.

I am sending in a puzzle:

1. What was the name of Abraham's father?; 2. Where was Abraham born?; 3. Which of Abraham's brothers died before they left their native land?; 4. Did he have a son?; 5. What was his name?; 6. What relation was he to Abraham?

Your friend,

Maxine Watts.

You are generous, Maxine, to send your prize money to the Children's Circle, and we appreciate the confidence which you show in us. This looks like a set of questions that can be answered by anyone who knows the book of Genesis. Thank you.—F. L. S.

Grenada, Miss., Rt. 4

July 26, 1939.

Dear Mrs. Steele;

This is my second time to write. I enjoy the Children's Circle and also the little Bible reading which you give us. I am very well known by one of your little friends. Her name is Learline Sutton.

I am sending five cents for where it is needed most. I would send more but my father is a grocery man and my mother went with him on the route today and I forgot to get more money. But I hope I can send more next time.

A little boy four years old is down here now. His name is Earl, Jr. Tharpe. He comes down here every day and is just as sweet as he can be. He enjoys the Children's Circle too.

Love always,

Mary Elizabeth Tucker.

Mary Elizabeth, you meet all sorts of friends on the Circle page, don't you? Since you wrote while your mother and father were away from home, we know that you wrote just because you wanted to. We appreciate your sending an offering too.—F. L. S.

(Continued on Page 16)

Sunday School Literature

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Box 6059

CLEVELAND, OHIO

Thursday, August 3, 1939

Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS STATE SECRETARY
LUCY CARLETON WILDS ASSOCIATE SECRETARY
OXFORD, MISS. ♦ JACKSON, MISS.

IMPRESSIONS OF THE BAPTIST WORLD ALLIANCE CONGRESS

1. Christ Centered: There was a Christ centered about "Baptists" and what they believe, and about their history, and about hopes for the future, but in every address, in every prayer, in every emphasis Christ was put in the center, and above everything else. He was preeminent. There were many complimentary remarks about many men, but in all Christ was lifted high above all. He was hailed as a victorious and conquering Christ, and our challenge was to be faithful followers of him.

2. One Brotherhood: Never before have we had brought to us in such a marked way the brotherhood of man. We were taught anew that in Christ there is no color line. That man is not responsible for what he is racially, he had nothing to do with his birth, and that the man of one color has nothing of which to boast more than a man of any other color, but with his advantages he should be the more humble and grateful and untiring in bringing to all men everywhere the blessings of advantages the chief of which is Christianity. The white, brown, black, red and yellow mingled freely. Representatives from every race was represented on the program, and in every instance was respected, and cheered by the multitudes of witnesses.

3. Many Nations: Something like sixty nations were supposed to have been represented. They were there from the four corners of the earth. Nearly all who were on program spoke English. Several short addresses were given through interpreters, these were interesting, especially to those of us who had never seen it done that way. The spokesman from Portugal was called on for prayer and he prayed in the Portuguese. His earnestness seemed to open the very heavens and gave our souls a refreshment such as is not the frequent experience. Some wore their native costumes, and these, more than others were the subjects of "snap shots" and victims of the "autograph hunters."

4. The Crowd: Can you picture 57,000 individuals in one group, all sitting quietly for several hours? Well that is what we had on the peak night, but every session was marked with not less than 20,000—I am speaking of the general sessions held at the Ball Park where all but two of the general sessions were held. On Saturday afternoon, the opening session, not less than 40,000 individuals were present. On Sunday afternoon there were perhaps no less than 50,000 present. To give you some idea of distance, the platform where the speakers were was about 500 feet from the back row. (Step that off and see how far you would have been if you had been on the back row). The amplifying device was so perfect though that every-

one could hear, distinctly, every word spoken. From the back, however, you could only recognize that there were people on the platform, but who they were or how they looked was impossible. To see the crowd, and to realize that this was no doubt the largest religious gathering ever held in the world was a great inspiration.

5. Boy Scouts: 600 Boy Scouts were on duty, and what a picture, rendering every sort of courteous service, helping with the traffic, helping with the ushering, serving in first aid, etc. Along with the boys were a group of fine girls serving as pages, and in other ways doing their bit toward making every plan carry.

6. The Music: A pipe organ and two grand pianos with competent musicians at each furnished the instrumental music for the singing. The Salvation Army Band, made up of some of their best musicians from a number of cities, gave a musical program for thirty minutes before the opening hour each session. Two choirs, one white the other negro, each with more than two hundred members, furnished the background for the general singing, and for special music. Other specials as solos, quartets, etc., were had throughout the week. On one evening we had the State Girls Band, made up of "125 girls in blue", give us a concert for about a half hour.

7. Street Service: One of the "extension programs" of the Alliance was a street service. An entire street for a block was roped off, every space was filled with people standing, and in the tall buildings people were looking and listening from every window. Brief words by the Mayor of Atlanta and the Governor of Georgia, and others, then a wonderful sermon by Dr. Oscar Johnson of St. Louis presenting Christ as the solution for all life's problems brought the 45 minutes to a close, but never to be forgotten by those who were present.

8. The Pageant: On Monday night, the peak session as far as attendance was concerned, 57,000 individuals passed through the gates and were counted, and there were perhaps a thousand more who were not counted. They had come to witness a pageant of Baptist History. As we witnessed the faithfulness to convictions, the infliction of persecution, and victory through it all, we thanked God for our brave forebears, wondering if we would have been as true.

9. Mission Night: To those of us who are especially mission minded, the high hour of the congress was Mission night. A great address by Dr. Pierce of the Northern Convention, short talks from others of different countries, and moving pictures showing a progressive work in India, Africa, and South America stirred our souls. How God has so richly blessed the work of his people

known as Baptists brings us to bow in deep gratitude. Twelve million now are called by that name, and if they should show themselves as loyal and brave as those who in years ago proved true, this world would have the opportunity to accept the Master in a few short years.

10. The courtesy of Atlanta must ever linger in the minds and hearts of us all as a pleasant memory of the Alliance meeting. To illustrate: one man from afar carried his watch to a jeweler to have it fixed, the jeweler fixed the watch and refused pay. This same man asked a bystander on the street the way to reach a certain place, this friend called a taxi, gave the driver instructions along with the fare and sent this stranger, visitor, on his way rejoicing. Our hats are off to Atlanta, and we pray that the meeting of the Alliance in their fair city brought to them more in spiritual values than it did in material gain.

—BR—

IN MEMORY OF MRS. J. V. MAY

—O—

Fifteen minutes before midnight, May the twenty-second, nineteen hundred and thirty-nine, A. D., the beautiful spirit of sister Hattie B. May, wife of Dr. J. V. May of Port Gibson, Miss., winged its flight across the river of death and into the land of heavenly bliss after forty-seven years of beautiful and sacrificial service for her Master.

Mrs. May was born in Claiborne County, Miss., May the first eighteen hundred and seventy-eight. She was the daughter of Mr. and Mrs. G. F. Boren of Claiborne County and was married to Dr. J. V. May, December the 24th, 1904 by the late Dr. W. E. Farr and to them was born one son, James Vernon, who preceeded his mother in death March 7th, 1930.

Mrs. May taught school in Claiborne for thirty years, twenty years of which time was taught in the grammar schools of Port Gibson. She began teaching in Port Gibson soon after moving with her husband, Dr. May, to Port Gibson, June the first nineteen hundred and seven.

While she rendered most valuable and efficient service in the educational life of the county and town of Port Gibson, touching the lives, moulding character and shaping the destiny of scores of young children, most of whom are now grown and remain to bless her sainted memory and also enriching the lives of others. However, her most valued service as a teacher and Christian was rendered in the religious work and life of her county and community.

She accepted Christ as her Savior about the age of fourteen and united with the Baptist church at her conversion. When she moved with her husband, she and Deacon May, unlike some, brought their letters with them and united with the Port Gibson Baptist Church, which had a membership of twenty three at that time. She was one of the most loyal and faithful members any church ever had. She served as President of the Women's Missionary Society for fourteen years and was an efficient teacher of the Sunday school for thirty years in the Port Gibson Baptist Church.

I can truthfully say that no pastor nor Sunday school superintendent ever had a more loyal and sacrificial teacher and worker than she was. No parents ever had a more loving and obedient daughter. No brother or sister ever had a more helpful and kind sister. No husband ever had a truer, sweeter and more devoted wife and no church ever had a more systematic and devout member than was sister May. For thirty-five years or more her home was a haven of rest for every one of her pastors and ministers of Christ as they came and went. Surely she emulated the beautiful life and example of the Shunamite woman, II Kings 4:8, and of Martha and Mary, Luke 10:38.

In the passing of this noble life, the forces of right and righteousness of her county and community have sustained a distinctive loss but heaven has gained and is brighter and richer now.

Then weep and sorrow not, dear husband, loved ones and friends, as those who have no hope beyond the grave, for some glad day, we shall all, who love our Christ, meet her again in our Father's House, to part no more forever.

Devotedly,

R. A. Eddleman,
Her former pastor.

—BR—

RESIGNS AT DREW

—O—

At the service in the morning I will tender my resignation as pastor here to be effective September 1st, that I may accept the pastorate of First Baptist Church, Laurens, South Carolina. This decision was reached only after the Lord met every condition I laid down before Him seeking to know definitely His will.

Laurens is a combination agricultural and industrial little city of more than six thousand people. There are a few less than 700 members of First Church; the comparatively small number for the size town because they purge the church roll annually. They have a good plant; the education building being comparatively new. When it was built the auditorium was enlarged and refinished, and the debt has been reduced to \$11,000.00. There are two other smaller Baptist Churches there, one in and the other just outside the corporate limit. Dr. Hubert Crane of Nashville, but formerly of South Carolina, told me last week that he regarded First Baptist Church, Laurens, as one of the two or three best churches in the state; not the biggest, but from the standpoint of development and spirituality.

From the human side I regret to leave Mississippi; I love it, and I trust that in the Lord's providence He will lead me back when it pleases Him.

These have been happy years at Drew. The church here is a splendid one, thoroughly united and co-operative. The attitude of the people has made it a little difficult to find the Lord's will. Certainly it is not easy to leave them, but the Lord will lead them to His man for their under-shepherd.—J. H. Kyzar.

—BR—

SUBSCRIBE FOR THE BAPTIST RECORD

Sunday School Lesson

By BRACEY CAMPBELL

Lesson for August 6
ELIJAH: THE COMBAT ON CARMEL.

Text: I Kings 18:1-39.

Introduction: In this lesson we are back in the ninth century B. C., in northern kingdom, during the period of the dynasty founded by Omri, in the reign of Ahab, son of Omri. Ahab is famous as the husband of Jezebel, a Phoenician princess, fanatical worshiper of Baal, god of Tyre. Jezebel was a woman masculine character and unusual ability, who ruled her husband and dictated the religious policies of the state. She took under her personal care 450 prophets of Baal, and 400 of Astarte. When the land was sunken in idoltry, Jehovah spoke through His prophet, Elijah.

Elijah the Tishbite takes rank among the most striking, grand, and romantic characters the race of Israel produced. Certainly there is no personage in the Old Testament whose career is more vividly portrayed, or who exercises on our hearts a more remarkable fascination. The lesson text for our study today sets Elijah before us at an hour as epically dramatic as any through which national Israel ever passed. Read the account of it again, and let us see what we can find in it of worth to us. For this purpose we shall take a look at the company gathered on Carmel and then pass in brief review the events which occurred there, and listen a moment as they speak to us their lesson.

I. The Crowd on the Crest of Carmel.

1. The Priests of Baal and Astarte.

These were priests of two pagan gods, but they were as one in that they both hated the God of the Hebrews. There were 400 prophets of Baal and 400 prophets of Ashtaro, or Astarte, in all 850 earnest men who were outright opposed to God. They were outright opposed to God, and cared not who knew it. They were not divided in their allegiance, they were not pretenders, they were not hypocrites; but sincere and honest in their religious professions and, as a result of this they challenge our admiration. We just take off our hats to men who are in earnest, however mistaken they may be in the object of their service.

2. The People of Israel Gathered There.

We have difficulty in exactly tagging the impression which they make upon us. We are sorry for them in their religious wanderings, as for sheep without shepherds, or with false shepherds. Here their king could have been of inestimable value to them, but he led them wrong.

But our feeling for these people is strongly tinged with disgust at their halting back and forth. They would hobble over to the altar of Baal and offer a sacrifice there,

and then over to the groves Ashtaro had her unclean temples and worship there and, if perchance, someone proposed that worship be paid to Jehovah, they would hobble over to his altar and pay homage there. They were for God some of the time, and against Him some of the time. The world is full of people of that sort now. They go with the crowd when the crowd goes to church, and they go with the crowd to the devil when the crowd goes in that direction. The question with them is, "What is the popular course? Where goes the crowd?"

3. Elijah the Tishbite.

He was in a class all by himself. No seeker for popularity he, or caterer to public opinion. He did what was right, because it was right. I have said that the prophets of Baal and Astarte challenge our admiration. Elijah goes beyond them. He challenges our love and homage. The prophets of the false gods were sincere, but so was Elijah; and beyond all sincerity, he was right where they were wrong, and there is a difference essential and vast between the right and the wrong.

Elijah sincerely believed that he was the only sincere and unselfish lover of the Lord left in the whole country, but he did not waver in his allegiance to his Lord. What did he care though the king's court turn to Baal, so far as the object of his own worship was concerned? He would not bow the knee to Baal nor kiss his image, though the wicked queen should command.

Elijah is an example of the sort of men God needs in the world now. His is the type of men who are building the kingdom of God.

The sort of people who halt between two opinions are doing the church of the living God more damage than all the false priests and prophets in the world. The men on the inside of the churches, whose actions give the lie to their professions are the people who most seriously injure the cause of God.

II. The Issues in the Combat. "Who Is the Living God?"

This is the issue. When this issue is decided, we shall know which God to worship. Elijah proposes to decide this issue.

1. Which can hear your cry for comfort? If Baal can, all right; if Baal can not and Jehovah can, why worship Baal?

2. Which can answer when you call upon him? If Baal has lips which can speak to you in your hour of trouble, well; if he has not, why worship him?

3. Which can act on your behalf? Can your god give you aid when you plead with him? If he cannot, why worship him? Your bodies are parched with the drought, your cattle and mules are all starving, and there is none to help. Why go on like that?

These questions have meaning for the infidel and the unfaithful today is pertinent as for the people of Elijah's day.

III. The Combat and the Victory.

The agent of God, may I speak reverently and say, God's manager arranged the combat, and that the struggle was not between Elijah on the one hand and the false prophets on the other; but the contest was

between Baal and Jehovah. Baal was impotent, he could not hear, he could not answer, he could not help.

Jehovah could and did all of these. He can and will do all of them now. IV. The Judgment of the People.

When they saw the evidence of the presence and power of Jehovah, they said, "Jehovah, He the God! Jehovah, He the God!"

If we who profess His name give our God a chance to speak and act through us, as Elijah did on Carmel, many shall see it, and shall be glad, and shall trust in Jehovah.

—BR—
FROM EVANGELIST PERRY

I have had the privilege of leading in six revival campaigns in the past two months and in the face of unusually dark clouds and torrential rains, combined with the State and National political muddle, the Lord has brought unusual blessings and fine results. Was at Courtland with Rev. L. J. Crumby; Old Corinth, south of Picayune with no pastor; Carterville with Rev. A. L. O'Brian; Neely with Rev. O. U. Sullivan; Polkville with Rev. D. W. Moulder and just closed at Ebenezer, south of Bassfield, with Rev. Joe Cruse. These men are among the best and are doing fine work. These meetings have resulted in 68 professions of faith, 13 by letter, 2 by statement, making a total of 83 additions. More than 150 church members have come, confessing their sins and reconsecrating their lives. I have held 9 clinics for S. S., 3 for B.T.U., 5 for Church Finance, 1 for Brotherhood, 1 for W.M.U., and have not failed to speak a word, both publicly and privately for the Endowment Fund of M. W. C., having myself signed a note for \$50.00 to apply on this fund and I hope to double it in the near future.

The good people of Bassfield, led by Rev. A. B. Hill, covet the prayers of the Christian people for their revival, beginning Sunday morning, July 30th. As we see the field, it has great possibilities. A revival there, considering the influence this church has with the surrounding territory, will mean a great victory for Christ and the Cause of Missions.

In the early spring we plead with pastors who were counting on the services of Convention Board Evangelists to make engagements early for time was fast being filled. We have had to turn down about 25 good revival invitations this year and they are still coming. I am dating now into the winter, having only two or three good dates open between this time and Christmas. Some are dating into early spring at this time. If we can serve you,

SARAH PEARL BOLAND



Sarah Pearl Boland, Tralake, who has been elected president of the Modenians at Blue Mountain College for the session 1939-40.

or if you are making your program to use Convention Board Evangelists, please get your invitations in early. Even setting dates for next summer's work is a good idea in that you stand a chance of getting the date asked for. Some are doing that already.

Political aspirants are trying to make use of revival meeting crowds to solicit votes. We wonder if they deserve the vote of the people.—M. E. Perry.

—BR—
JAMES LABOREN LUPO

The funeral services for James Laboren Lupo was conducted by his pastor, Rev. M. P. Jones, with the assistance of Rev. Mark Lowry, at Bethel Baptist Church in Copiah County on Sunday, July 16, at 2:00 p. m. Brother Lupo was 87 years of age. He joined old Bethany Baptist Church, near Prentiss, at the age of 24, in February of 1875.

Brother Lupo was married to Miss Zeldra Elizabeth Newman, who went home in December of 1927.

To brother and Mrs. Lupo were born 12 children, 7 boys and 5 girls. There survive him 3 sons and 5 daughters. He leaves 25 grandchildren and 7 great-grandchildren.

Facts given by Leta Mae Lupo. Sent in by Mark Lowry, Wesson, Miss.

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Hot Weather is Here— Beware of Biliousness!

Have you ever noticed that in very hot weather your organs of digestion and elimination seem to become torpid or lazy? Your food sours, forms gas, causes belching, heartburn, and a feeling of restlessness and irritability. Perhaps you may have sick headache, nausea and dizziness or blind spells on suddenly rising. Your tongue may be coated, your complexion bilious and your bowel actions sluggish or insufficient.

These are some of the more common symptoms or warnings of biliousness or so-called "torpid liver," so prevalent in hot climates. Don't neglect them. Take Calotabs, the improved calomel compound tablets that give you the effects of calomel and salts, combined. You will be delighted with the prompt relief they afford. Trial package ten cents, family pkg. twenty-five cents. At drug stores. (Adv.)

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Thursday, August 3, 1939

A TRIBUTE

On January 26, 1939, our Heavenly Father called brother S. Baxter Barfoot home to rest. He was born January 13, 1875. He was married to Miss Ola Wilson, December 5, 1895. To this union was born 8 children, 5 sons and 3 daughters. He united with New Ireland Baptist Church at the age of 22 years and was a loyal supporter and attendant until his death.

Brother Barfoot possessed a magnetic personality. The privilege of knowing him was the joy of loving him.

He was a faithful companion to Mrs. Barfoot, a devoted father, and a useful Christian. His life was a blessing to all who knew him and who came under his influence.

He was a part of our Sunday school, B.T.U., prayer meeting and church service. He was clerk of church, always interested in any movement that would strengthen his church and glorify God. The influence of his life is living and will continue to live as a memorial of his great Christian life. He was a peacemaker among men and between men and their God.

When we think of our loss we weep, but when we think of Heaven's gain, we rejoice.

"Thanks be unto God who giveth us the victory through our Lord Jesus Christ."

Thank God for the Christian life of S. Baxter Barfoot.

L. G. Sansing
Mason Gomillion
Hubert Henry

The pastor and church.

LOUISVILLE (MISS.) NOTES

We have just concluded our meeting at Calvary, the country church west of Louisville in Winston County. Evangelist E. D. Estes preached in the meeting. The church was helped by his faithful preaching of the gospel. He is earnest, clear, full of zeal, and tireless in his efforts. He loves his work, loves the Lord, and the souls of the people. There were three for baptism; and we feel sure that larger results will follow.

On a recent Sunday, there were five grown people baptized into the fellowship of the Louisville church by the pastor. One of these was converted at 11 a. m., joined the church then, and was baptized at 5 o'clock the same day. Without a protracted meeting, in the last few months 21 have been received by baptism. A series of revival services will be held in the early fall.

The pastor of the Louisville church, J. N. McMillin, is scheduled to supply for the Temple Baptist Church of Philadelphia, Pa., on August 13, morning and night. This is the church established by that great lecturer and preacher, Dr. Russell H. Conwell. Dr. Daniel A. Poling is now the pastor.

The fifth Sunday meeting of the Winston County Association is held this time with the Yellow Creek Church in the northeastern part of the county. Rev. Odell Deweese is

the efficient pastor.

One of the busiest men in these parts is Rev. C. C. Weaver, moderator of this association. Besides his own pastorate, he holds many meetings. He has several afternoon churches, and these are doing good work, two of them having built new houses of worship since he became pastor of them.

This is the season of protracted meetings throughout the state. It is hoped that many souls may be brought into the kingdom, and thousands enlisted in the work of the churches. After all, evangelism is the basic work of the churches. Without it, there can be no growth. Without it, no church can become an agency of the Kingdom. Real evangelism will be the refreshing power for every department of church and denominational life. It is and should be our main business.

Rev. J. L. Ward is engaged in meetings in one of his churches this week. He is pastor of two churches, each for half time, Evergreen and Perkinsville. He is doing excellent work with this field.

Rev. W. C. Kitchens is a busy preacher in this association. He has several churches and holds meetings in all of them. In case he can not get someone to help him, he just goes ahead and holds the meetings himself. And the Lord blesses his work.—J. N. McMillin.

McADAMS BIBLE SCHOOL

A Bible School, sponsored by the McAdams Baptist Church enrolled fifty-five.

A bus and gas were furnished by members of the church in order to supply transportation for children who could not have attended otherwise. The picnic given on the last day of school after completion of classes, was enthusiastically enjoyed. On the following Sunday night the commencement services were held, taking place of the regular preaching service, since it was necessary for the pastor, Rev. G. W. Smith to be away in a revival meeting.

Members of the faculty were as follows: Bus drivers, Mr. Pruitt, Mr. Tom Mills and Mr. T. L. Jones; Beginner department, Misses Gladys Mitchell and Ione Hester; Primary department, Miss Ethlyn Sanders and Mrs. T. L. Jones; Junior department, Mrs. G. W. Smith and Miss Carolyn Eubanks; Intermediate department, Rev. G. W. Smith, Misses Christine Sanders, Vonda Webb and Mary Elba Sanders; Music, Miss Lucille Suddeth.



Parents as well as children are enthusiastic about the results and are looking forward to another school next spring.—Helen Eubanks, Principal.

SEE AND LIVE

The way was black and I could not see,
But a beautiful light was within me
Leading the way through life's dark sea.

The raging billows stormed the night,
But I was guided by the Light
Safely through my awful plight.
The Light was He whose love and will

Safety and peace to me could give
And teach the way to SEE AND LIVE.

—Marguerite Howard, Jackson.

"Have you brought many people to your way of thinking?"

"No," answered the statesman.
"Public opinion is something like a mule I owned when I was a boy. In order to keep up the appearance of being driver I had to watch the way he was going and follow on behind."

How you can help earn \$100.00 for your Sunday School

- To encourage as many young people as possible to start reading a new Bible serial appearing in David C. Cook Story Papers, an interesting and instructive contest has been arranged. The individual, the class, and school may all receive awards. Read about it now.

Beginning October first and continuing in weekly installments, a new story of the Bible written especially for young people of high-school and college age, will appear in *The Boys' World*, *The Girls' Companion* and *Young People's Weekly*. This story is so charmingly written, so enlightening and so intensely interesting that no one will want to miss it. You can help enlarge its usefulness if you will make sure that everyone in your school knows about this opportunity to share in cash awards. The contest closes December 31st. Every reader of these fine weekly story papers is eligible to take part.

Special Contest Low Rates

So that everyone will have the opportunity of reading the story and entering the contest, we are going to make the story papers available to new subscribers at less than half the usual rate for a trial period. Don't wait another moment to get the details. Fill in the coupon, cut it out and mail it in today.

Gentlemen: Please send me all the details of the new Bible Story Contest and special contest rates to new subscribers. We are interested in

☐ Young People's Weekly ☐ Girls' Companion

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"I want the book called 'Who Is Your Principal?' but I don't know who wrote it."

After due deliberation and skillful questioning, the librarian discovered that "Hoosier Schoolmaster" was the book desired.



Experts agree

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THE BAPTIST WORLD ALLIANCE

(Continued from page 8)

West." Meeting at the same time at the First Baptist Church, foreign missionaries and officers of Mission Boards had as their theme, "Recent Progress in Baptist Foreign Missions," while a conference for the preservation of Baptist history met at Wheat Street Baptist Church to tell of the progress made in preserving Baptist History and to suggest means for further progress."

Monday Night

According to everybody, Monday night's crowd that saw the pageant of Baptist history was the biggest Baptist meeting in the world, as well as the biggest crowd ever to gather for anything in Atlanta. Sixty thousand crowded into the park, every (and we mean every) available inch was taken and 10,000 were turned away, unable to even squeeze in. Thirty minutes before starting time the gates were locked. This was useless. No one could have gotten in. The crowd took every seat in the huge grandstands and all the temporary seats, the bleacher seats. Bees never swarmed more energetically than the thousands who stood all over the park.

The crowd began to gather at 2 o'clock in the afternoon. Some brought supper, others pillows, others both.

So large was the crowd being turned away that police met loaded street cars blocks away and turned them back to town without allowing them to unload.

To visualize the crowd: Take the biggest candidate speaking you ever saw, take the biggest county fair you ever attended, take the half dozen biggest revivals you ever were in and add a dozen political picnics and you are approaching a fair estimate of that crowd.

The pageant traced the progress of Baptists from the time of John Smythe in England up to the present.

The actors went through their parts without a bobble. The costumes were according to the period represented. They wore Puritan grey, they wore wigs and laces according to the time. Plumes and hosiery reminded of the sixteenth century. Some were dressed as Indians and others a la Mahatma Ghandi.

Space does not permit a full description of the pageant but the different scenes are listed below.

Episode One—John Smyth's Departure From England, 1608. By Kirkwood Baptist Church—Organ.

Episode Two—Thomas Helwys in Holland, 1612. By Jackson Hill Baptist Church. Chorus, "Let Us With Gladness Mind."

Episode Three—Roger Williams in America, 1636. By First Baptist Church of College Park. Chorus, "Who Would True Valor See"; chorus, "Fling Out the Banner."

Episode Four—John Bunyan, "Pilgrim's Progress." By Capitol Avenue Baptist Church.

Episode Five—William Carey. By Second - Ponce de Leon Baptist Church. Chorus, "O Thou, My Soul, Forget No More."

Episode Six—Adoniram and Ann Judson in India, 1825. By First Baptist Church of Atlanta. Duet, "The Lord's Prayer"; chorus, "My Jesus As Thou Wilt."

Episode Seven—Luther Rice Returns to America, 1814-1830. By Oakland City Baptist Church. Chorus, "We've a Story to Tell to the Nations."

Episode Eight—"Lone Star" Mission in India. By First Baptist Church of Hapeville. Choral reading, "Shine On, Lone Star," by nurses of Georgia Baptist Hospital; quartet, "O'er the Gloomy Hills"; organ.

Episode Nine—William Knibb in Jamaica. By Wheat Street Baptist Church. Chorus, "Go Down, Moses," "Climbing Jacob's Ladder."

Episode Ten—Oncken in Germany, 1834. By Inman Park Baptist Church. Choral reading, "The Lord's Prayer" in German by foreign language class of Emory University; chorus, "Schant den Versaty."

Episode Eleven—J. Lewis and Henrietta Shuck in China. By Tabernacle Baptist Church. Solo, "Jesus Loves Me."

Episode Twelve—Paul Besson in South America. By Capitol View Baptist Church. Organ.

Epilogue—Centennial of Missionary Work in China. By Druid Hill Baptist Church. Chorus, "Blest Be the Tie That Binds." "I Cannot Tell Why He Whom Angels Worship." "All Hail the Power of Jesus' Name."

Highlights

In Acts we read, "And those that were scattered abroad went everywhere preaching the gospel."

For some years English Baptists have shown a loss in membership. Maybe the following quotation from a speech at the Alliance by Mrs. Elizabeth Dow offers some explanation. She said: "In recent years Baptists have taken a more liberal attitude toward amusements. Church members now enjoy the theatre, dancing and other 'innocent' forms of entertainment. We also have women deacons in a great many of our churches. . . . We have three women preachers in Britain and will have more if the Lord sends them."

A MISSIONARY TO JEWS

Miss Dorothy Mayer, Tennessean, graduate of the W.M.U. Training School and of Blue Mountain College, is now director of Mission Work among the one hundred thousand Jews of St. Louis. She is employed by the City Mission Board (Baptist) of that city. Miss Mayer's plans not only include ministering herself, but discovering and training workers in the churches of the city to carry on personal evangelist work among the Jews who are their neighbors and business associates.

In May Miss Mayer, while a student at the W.M.U. Training School, received a telegram from St. Louis requesting a conference with the Executive Committee of the City Mission Board, and she began her service with the Board June 1.

Before entering Blue Mountain College, Miss Mayer became concerned for the Jews through her contact with them in Memphis. To quote her: "I did not see the Jews as 'down and outs', who were a burden to the people with whom they come in contact, but rather as 'up

and outs,' the Nicodemus or rich-young-ruler type who, despite their morality and ethics, need Jesus as much as do the worst of sinners."

While Miss Mayer's interest in the Jews ante-dated her years at Blue Mountain, doubtless a visit to the college by brother Jacob Gartenhaus heightened her growing interest in the "chosen people." During her Blue Mountain days, however, in Miss Mayer's own words: "I said very little about my definite hopes for the future because I was afraid of making the mistake of closing my mind to anything else the Lord might want me to do." It was her last year in the W.M.U. Training School that God made His will plain to her. Then she definitely became a part of His plan to bring salvation to the race to which our Savior belonged.—Frank E. Skilton, Blue Mountain, Miss.

PONTOTOC

Our revival meeting closed Thursday night, July 20th, with Dr. B. Locke Davis, pastor of the First Baptist Church of Springfield, Mo., preaching and Rev. Robert Palmer, pastor of Longview Heights Baptist Church of Memphis, Tenn., in charge of the music. Our people had prayed that our church might be revived and experience a spiritual awakening. This prayer was answered. A large part of our membership found themselves to be more interested in the Kingdom work as a result of the meeting. Many Christians reconsecrated their lives during the services.

Dr. Davis and brother Palmer make a great team for revival work. Dr. Davis' messages were heart-searching, instructive and inspirational and were telling in effect and results. Always scriptural and practical they were well received by all ages. Brother Palmer has a fine spirit and knows how to get others to sing as well as sing himself. He was a great power in the meeting.

We had a junior choir of about 50 voices under brother Palmer's leadership. They were used in all the services.

Great crowds were in attendance at all the services. Pastor and people of the Pontotoc Baptist Church are rejoicing together over what the Lord has done for us.

We have thirty-five waiting for baptism, six were received by letter, and five were received under the watch-care of the church, coming during the meeting. One was received on Sunday before the meeting began as a candidate for baptism. So I plan to baptize thirty-six in a great service tomorrow night before leaving for the Baptist World Alliance in Atlanta. A total of 47 in two weeks.

I will assist Pastor E. I. Farr in a meeting at Hebron Baptist Church, Jones County, the week of July 30th.

Dr. David E. Guyton of Blue Mountain, Miss., will be the pulpit supply for us Sunday, July 30th.

Pray for us. Yours in His service.—B. B. Hilbun.

Obadiah (boastfully): "I can go out with any girl I please."

Onalene: "Yes, but from what I hear you don't please very many of them."—Ex.

CHILDREN'S CIRCLE

(Continued from Page 12)
New Hebron, Miss.
July 23, 1939.

Dear Mrs. Steele:

As no one has sent in answers to some of the puzzles, I will enjoy looking them up.

To Shirley Stanley's puzzle: 1. Israel; 2. The Lord (Deut. 32:36); 3. His strength; 4. David; 5. John the Baptist; 6. Nazareth; 7. Twelve; 8. A person inspired and appointed by God to reveal His will to man.

To Mrs. CAP's questions: 1. Christ; 2. Joshua. The land being spied out, the spies cared for by Rahab, she and her father's house saved by the scarlet cord. Joshua 6:20. The walls of Jericho fall down. Best wishes to you and C. C.

Sincerely your friend,
Mrs. Estus Buckley.

P.S.: Ten cents for Orphanage. Thank you, Mrs. Buckley, for your continued interest and contributions. It is gratifying to know that there is one person, at least, who solves all our puzzles. I'm giving the answers to Shirley's puzzle as she sent them. Any difference in your answers and hers is in the understanding of the question. 1. The younger son of Isaac; 2. Othniel; 3. His great strength; 4. His brave son, Jonathan; 5. Malachi; 6. In Nazareth; 7. Twelve; 8. One who speaks the word of God.—F. L. S.

Ocean Springs, Miss.
July 27, 1939.

Dear Mrs. Steele:

Here I come annoying you again with two thin dimes and to answer Mary E. McNeer's Bible study. The answer is Charity (Love) never faileth, found in I Cor. 13:8. I think this is the correct answer.

Dimes make dollars and dollars make dimes and an empty pocket I am told is the worst of crimes, so please grab these dimes and throw one each way you know.

Seems as though the Circle fell down on the question I sent in May 11th. I don't think any of you could find it. Well, then, tell me what judge killed more people at his own death than while he lived?

With best wishes, I am,
Sincerely,

Mrs. CAP.

Since no one else answered your question of May eleventh, Mrs. CAP, may I venture a guess? Was the mischievous judge of the Israelites, Samson? He asked riddles and played jokes. Thank you for your interest and your dimes. The Orphanage and the B.B.I. Scholarship will catch them when we throw them.—F. L. S.

Hattiesburg, Miss.
July 26, 1939.

Dear Mrs. Steele:

How are you? I am not so well. I have hurt my foot. Last week was our revival week and I joined the church. My cousin from Port Arthur, Texas is here. Brother Jordan preached. Our pastor, brother Holcomb, led the singing and we had a good meeting. I am sending a dime, so use it like you wish.

Love,

Alene McDonald.

We wish you usefulness and joy in your Christian life, Alene. We do hope that injured foot is a well foot now, and say a hearty "thank you" for this gift.—F. L. S.

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